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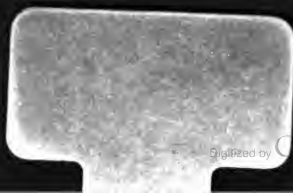
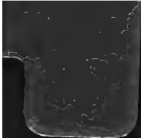
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# God in His works, 5 sermons

Henry Augustus  
Rawes







# GOD IN HIS WORKS.

## *FIVE SERMONS*

PREACHED IN THE PRO-CATHEDRAL OF THE  
ARCHDIOCESE OF WESTMINSTER.

BY THE

REV. FATHER RAWES, O.S.C.



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*With Love and Reverence*

*I Dedicate*

**These Sermons**

*to*

*ST PETER,*

*St Leo the First, St Gregory the First, and*

*St Gregory the Seventh;*

*to*

*Innocent the Third;*

*to*

*St Pius the Fifth, and Pius the Ninth,*

*who are to me*

*the seven greatest in the Majestic line of*

*the Vicars of Christ.*





## N O T E.



THESE Sermons are printed in the main as they were preached; but, as I only made a few notes beforehand, I cannot answer for them being exactly the same. I had no thought of printing them till I was asked to do so.



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## I.

### *GOD IN CREATION.*

“God saw all the things that He had made, and they were very good.”—GEN. i. 31.

TNHERE is a thought that haunts me everywhere, in the street and in Church, by night and by day; it is a thought of pain and grief, and is always driven in on my soul, because I see God dishonoured in His own Creation. It is this, that many blasphemers deny His existence altogether; that many believe in His existence, but forget Him; and that many remember Him, but disregard His words. Yet in varying degrees of beauty His Divine Mind and Hand are seen in all things, from a grain of sand or a blade of grass up to the Seraph-girt throne of Mary, and the glory of that Immaculate Heart which pours its brightness and its fragrance over the whole of the great Kingdom of the Redeemed.

But such forgetfulness of God as we see

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around us is too terrible to let us rest. We must all of us, each in his own place, do what we can to make our Creator more known and loved and honoured. So I purpose to set before you, in five sermons, some thoughts about the works of God. The subjects which I will take are these—God in Creation, God in the Incarnation, God in the Holy See, God in the Heart, and God in the Resurrection.

God dwells now, as He has dwelt and will dwell for ever, in His own infinity, immensity, and eternity. Sufficient for Himself, He is absolutely perfect, incapable of receiving any increase of essential beatitude or glory from creatures, incapable of gaining or losing any perfection, indebted to no creature for anything, and having His being from Himself alone. He is infinitely blessed in the enjoyment of Himself, infinitely blessed in the contemplation of His own Unity and Trinity, of His Relations, and Characteristics, and Indwellings, and personal Perfections, and essential Attributes. He is infinite Power, infinite Wisdom, infinite Love. He is absolutely and utterly one in His Nature, but absolutely and utterly Three in His Persons. He is everlasting Light and Beatitude

and Peace. The Three Divine Persons are their own Love and Joy.

But in His freedom He has chosen to create. His Nature and all His thoughts about Himself are necessary; but in creation He is free. Being God, He could not be other than He is; but there is in His Divine Mind an infinity of types of creatures which have been or are or will be, and of those that never will be, though they might be if He chose. He is Himself a simple Act and an Uncreated Cause; and His creatures are what He makes them. The simplicity of His Being is not in any way diminished by the greatness or number of His works, for He is not mixed with them, though He sustains them all. He is everything, and creatures are nothing; and yet they are not nothing if we look upon them as His work. Whatever He does is beautiful and just and holy and perfect; and all His works are good, each in its own order and degree and place: "God saw all the things that He had made, and they were very good."

Now it seems to me that there is a threefold character on the unity of creation which marks it as coming from God, the Blessed Trinity. There are three kingdoms of Nature, and only



three—the mineral, the vegetable, the animal, kingdoms. A naturalist has lately tried, indeed, to prove that there is a fourth kingdom, namely one between the animal and vegetable kingdoms; but his attempt has been held by competent judges to be a failure. A beautiful unity runs through these three kingdoms. Again, white light can be split up into three rays. A little while ago it was thought to be proved that it can be split into more than three rays, because it was shown that the different colours in the solar spectrum were not produced by the overlapping of three distinct spectra whose maxima were at different points. It was shown, for instance, that the green ray is not made up of blue light over yellow, nor of yellow over blue. But still it is in the highest degree probable that there are only three rays of different colours in white light. We may take it as a fact that the retina is affected only by blue, yellow, or red light, and that other colours and shades of colour are caused in the eye itself, which modifies the vibrations of the luminiferous ether. For only just lately it has been shown—and a most wonderful thing it is—that the nerve-ends at the back of the retina are little drops, only to be seen in

a powerful microscope, some red, some yellow, and others—which are said to be colourless, but are in all probability—light-blue. It is no doubt in the differing sensitiveness of these drops to light that we are to seek for an explanation of the mixtures of colours. I have dwelt on this somewhat at length, because I see in light, one of the most beautiful creatures of God, a most wondrous shadow of His Divine Nature. White light represents the Unity of Him who sits on the “great white Throne,” and the three coloured rays of that light represent, in a created way and at an infinite distance, those three Divine Persons, co-equal, co-eternal, each one of whom is Almighty, each one of whom is God and Lord. Now whatever one Divine Person does with regard to creatures, the three Divine Persons do equally; yet nevertheless certain things are attributed or appropriated to one Divine Person or another. Thus, the Father, Son, and Holy Ghost are equally powerful, but power is especially attributed to the Eternal Father. They are equally wise and equally loving, but wisdom is especially attributed to the Eternal Son, and love to the Holy Ghost. We must remember that no

created thing can exactly shadow forth Him Who is Uncreated. You cannot get in what is finite a measure of what is Infinite ; and so there is no interchange nor equality in these rays. What one has it has alone, and the others have it not. But notwithstanding this they are shadows of the Divine Hand that made them. Actinic power and the force of chemical action are in the blue rays, and these represent the strength which works in creation. In the yellow rays is light, and these represent the wisdom which designed the universe. Heat is found in the red rays, and these represent the love which God has for all the creatures of His Hand. To me, therefore, light is a creature, intensely beautiful, bringing always to my mind the Power of the Father, and the Wisdom of the Word, and the Love of the Holy Ghost.

Next, look at the necessary processes of reasoning in the human mind. These are three. Peter Ramus long ago proposed to consider Method a fourth part, saying that method is to syllogism what syllogism is to proposition. But this has never been generally accepted, nor is it in any way necessary. Even those who hold this logical doctrine cannot well define

what Method is, nor lay down clearly its principles. Why, then, are there only three parts of Logic—namely terms, propositions, and syllogisms? Because in thinking there are three operations of the mind, that is, simple apprehension, judgment, and reasoning. But why are there these three kinds of thought? To me the answer is plain; and there is and can be no other. It is because God is Three in Personality, and we are created in His “image and likeness.” Here again I see a most beautiful shadow of my Creator’s Hand.

Then look out at the wonders of Creation, which are all around you. I can only mention two or three. You put an acorn into the ground. With moisture and heat and air it grows up into the light. Cell is built upon cell, vessel on vessel; it carries the snows of the winter, and rejoices in the summer’s heat, till it is an overshadowing tree, strong and majestic. What does this wonderful work? You will say, The power of Nature. Well, that is the Hand of God.

So also a grain of corn is sown. Then comes the blade, and then the stalk, and then the ear; and then the fields are “filled with plenty,” and the hills are “girded about with joy” in the

“crown of the year.” What is it that does this? You will say, The power of Nature. Well, that is the Hand of God.

Twice every day the great tide-wave is lifted up over the sands and against the rocks. Twice every day it sinks down, and is carried on. What lifts the great waters, and carries them like a pail? You will say, The moon. What gives that power to the moon? It is the Hand of God.

At this moment this planet on which we are is at a certain point of space ninety-one millions of miles away from the sun. In six months time it will be ninety-one millions of miles at the other side of the sun. In six months more it will be back here. Now suppose that you were able to hang in space a great ring eight thousand miles in diameter, and let the earth pass through it at this moment. Then the earth would go on its yearly course, and traverse its six hundred millions of miles. Astronomers could calculate to the breadth of a hair the place in which that ring must be hung, so that the earth might pass through it when it finished its revolution, though the line of its apsides, that is the major axis of the ellipse in which it moves, only makes a complete revolution

in twenty-one thousand years. What are this precision of movement in the earth, and this wondrous power in the human mind, but the Hand of God, manifested in created things?

Go back as far as you can in the life that has been on this globe, and you never find anything imperfect,—anything that looks as if it were a trial to be afterwards improved. No one has ever found any creature that is not perfect of its kind. The Corals, Graptolites, Trilobites, and such things in the Silurian seas, were—so we can tell by their fossils—as perfect and as complex as the creatures that are round us now. All things that God has ever made were perfect when He made them. Then go down as far as you can in vegetable life, and you come to those marvellous Diatoms that no one can look at without wonder and awe. You get a white speck of dust that you can hardly see; you put it under the microscope, and then you find that it is a little shell most exquisitely chased and carved. A great naturalist showed that there were forty-one thousand millions of these shells in a cubic inch of chalk, which was formed of them entirely, and that consequently a hundred and eighty-seven millions of them only weighed

a grain. It is impossible to look at them without saying over and over again in one's heart those words of St Augustine, "*Deus maximus in minimis*;" for anything more wonderful in creation no intellect can imagine. The very finest and most delicate of the works of man are coarse and rough and ugly beneath the microscope; but put on what powers you please, and you never reach anything in the works of God that is not exquisitely delicate and finished and perfect. Compare with this smallness the distances of the stars. Now Alpha Centauri is nineteen billions of miles from us. No imagination of man can bridge that gulf. Light, which travels at the rate of a hundred and eighty-six thousand miles in a second, takes three years and seven months to come to us from that star. From Sirius light comes to us in twenty years; from the Pole Star in fifty years; it will be seventy-two years before the light reaches us which is leaving Capella now. What an abyss is the hundred and eighty-six thousand miles which light goes over in a second! What an immeasurable abyss, then, it must be between us and the stars! And yet it is as nothing to God.

Symmetry and order are found in all His works. I will take for comparison one example from great things, and one from little things. There is a series of numbers which represents very nearly the proportion of the distances of the planets from the sun. There are two exceptions in it of which I will speak presently: and I now leave out the first and last terms. This series is got by taking a geometrical progression from three to ninety-six, and adding four to each term. It is called Bode's law, and takes in all planets, from Venus to Uranus inclusive, counting in the planetoids taken as a whole. The distances represented by it vary from sixty-six millions to twenty-seven hundred millions of miles, speaking in round numbers. From this I turn to the Peristome of a moss. You take off the Calyptra and Operculum, and then beneath a microscope you can see the teeth of the Peristome. Those little teeth, invisible to the naked eye, are in number four, or eight, or sixteen, or thirty-two; in other words, they are in geometrical progression, like the series which is the foundation of the numbers in Bode's law. From the mighty planets revolving round the sun we go to a little moss,



and in all we find the same harmony of proportion. I see in this clearly and without possibility of mistake the Hand of Him Who has prepared for His creatures the Golden City in Heaven. "The City lieth four-square, and the length thereof is as great as the breadth." "The length and the breadth and the height thereof are equal."

And there is a divine order in the laws which govern His creation. Let me set before you a few of these laws from different sciences, because they are so wonderful. First take Kepler's three laws, the third of which is undoubtedly the most wonderful law to which the human intellect has ever been led by induction from observation:—  
(1.) Each planet revolves round the sun in an ellipse, and the centre of the sun is at one of the foci. (2.) The radius-vectors of the planets sweep out equal areas in equal times. (3.) If the squares of the times of revolutions of the planets round the sun be divided by the cubes of their mean distances, the quotient will be the same for all the planets.

There is a law so like this as to the fibres of our heart, that I cannot pass it by. By measuring the length of the fibres round the heart and round the

cavities, you can tell the ratio which the volumes of the two cavities taken together have to one. You cube the length of the fibres round the heart, and you also cube the length of the fibres round one of the ventricles ; you then take the sum of the volumes of the ventricles and the volume of one ; then the ratio of the cubes will be proportional to the ratio of the volumes. In other words, as the cube root of 2 is to 1, so are the lengths of the different fibres in our hearts. When hundreds of millions of fibres are folded thus in millions of hearts, who can help seeing, unless he be wilfully blind, the wonderful Finger of God ?

Next, take Newton's law of gravity ; the force of the attraction of gravity varies inversely as the square of the distance. This same law applies also to the intenseness of heat, and is true likewise of light, if the source of the light be a luminous point. Again, take in Chemistry Dalton's law, that is, that chemical combination is always in multiple proportion. One example of this will be enough. There are five distinct chemical compounds of nitrogen with oxygen. The weight of nitrogen is the same in each, but the weight of oxygen is 16, 32, 48, 64, 80, that

is, in the proportion of the numbers 1, 2, 3, 4, 5, or in arithmetical progression. Then take a law of such wonderful delicacy as this: The sines of the angles of incidence and refraction of light have a constant ratio to one another. These are not laws which follow absolutely from the nature of things, as, for instance, such laws as this: As the extension of a term increases, the intension lessens; and, as the intension increases, the extension lessens. That is little more than saying that if I take water out of a glass there will be less in it. So also generalisation and specialisation vary. But these laws of which I speak show the constant touch of the Hand of God. Such marvellous facts and such beautiful laws as these bow my soul down in worship before that invisible and almighty Hand.

Once more, look at a few of the laws about gases. There is first Boyle's or Marriotte's law; the volume occupied by any gas is inversely proportional to the pressure to which it is subjected. Next there is this law: The densities of all the elements known in the gaseous state are identical with their combining weights. Then there is this one: The velocity of diffusion of different gases is inversely propor-

tional to the square roots of their densities. All these things are to me real glimpses of the mind of God, and though they are only in the natural order, yet they are attractive beyond words. They are a part of that wisdom of which Job says, "God understandeth the way of it, and He knoweth the place thereof. For He beholdeth the ends of the world, and looketh on all things that are under Heaven. He made a weight for the winds, and weighed the waters by measure. He gave a law for the rain, and a way for the sounding storms. He saw it and declared it and prepared it and searched it."

Again, what can be more wonderful than the growth of languages and their changes? The laws of glossology are fixed by the same Mind that fixed the laws for the formation of a crystal or the growth of a tree. Grimm's law threw as much light on the science of tongues as Newton's law threw on the physical world. All that we read about phonetic decay and dialectic renewal is interesting in the highest degree, for in them we trace the working of the Hand that covers the orchards with fruit, or melts the icebergs as they float from the Polar Seas.

But here let me say a few words about exceptions to these laws. I believe that God has made these exceptions, that by them our thoughts may be turned to Him. They show that He keeps the power of Nature in His own hand, and alters it and controls it as He will. Bode's law does not hold for Mercury nor for Neptune. To make it hold for the planet Mercury, we have to make the first term 0 instead of  $1\frac{1}{2}$  as it ought to be: and for the planet Neptune it does not hold at all. Capillary attraction is an exception to the law of gravity. By that attraction fluids go up when we should expect them to go down. None of the books professing to explain capillary attraction explain it in the least, so far as I can make out. I believe that it is a secret which God does not choose to reveal. Fluids, like other bodies, expand with heat and contract with cold; but water expands from  $39^{\circ}$  Fahrenheit downwards, and actually on freezing a sudden expansion takes place. Why is this? No one can tell. I say that God does it to make us see His Hand and think of Him.

Again, there are two exceptions to the law about the densities of gases and their com-

binning weights. Phosphorus and arsenic have in their vapours a density twice as great as we should expect by this law. This also I believe to be done with a purpose by God. Cohesion is a great force in Nature : but when you get to gases or vapours you find repulsion when you would expect cohesion. Why, again I ask, is this? Natural philosophers say that there is a sphere of repulsion round each molecule. I do not find that that brings me any nearer the mark. Why is there this sphere of repulsion, and what is it? As I am not a natural philosopher, nor a man of science, but only a simple Christian who believes in God, I choose to see His Hand in it, and leave the mystery to Him until it be explained. When He reveals or explains anything, I like to know it ; but, when He hides anything, I like to be ignorant of it.

And there are some things in science which are much harder to believe than mysteries of the Faith. I cannot understand how men can believe them, though doubtless they are true, and yet stumble at truths that have been revealed. It would be easy to multiply instances, but let me take four, which occur to me at this moment. The moon is more than two hundred

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and thirty-eight thousand miles away from the earth, and yet Newton proved that it is deflected from the tangent to its path about the eighteenth part of an inch in one second. That is a wonderful calculation about a body at such a distance; but I feel sure that it is correct. At this present time the tropical year is being shortened three-fifths of a second in a hundred years, through a change of form in the earth's orbit. More wonderful still, the sidereal day is being lessened in length by tidal action so much or so little that it will be a second shorter than it is now in a hundred and sixty-five thousand years. Again, we are told that the length of the waves causing the red ray is such that it would take somewhere about thirty-seven thousand of them to make an inch, and that for the same red ray there are four hundred and fifty-eight billions of vibrations of the ether in a second. But for violet there are about sixty-five thousand waves in an inch, and seven hundred and twenty-seven billions of vibrations in a second. These results are said to be determined with accuracy, and by methods of exact measurement. I do not doubt the truth of them. Though they

seem so incredible, I accept them, because I know how wonderful God is even in His natural creation, and in the minds that have their power from Him. Yet, putting faith for a moment aside, these things are harder to me to believe than such a mystery as the presence of our Lord in the Tabernacle. It is to me easier to believe that God causes a human body to be present in a supra-local way without weight, and without extension, than that He enables men to divide inches into thousands, and seconds into billions, of parts. It is wonderful how people accept the most stupendous mysteries of science without a word, and then stumble at the mysteries of Faith. And yet it is a good thing to study and examine the works of God, if we see His Hand in them: "The Most High hath given knowledge to men that He may be honoured in His wonders." His Church is not jealous of true science, but only of "science falsely called so." I can imagine few things more blessed than to see and know and love God in all His works; and nothing more degrading than to be wise about these creatures, and yet ignorant of Him who made and sustains them.

So, dear brethren, try to see in all things a



shadow of God. All these beautiful laws of squares and cubes and square roots, of direct and inverse ratios, are real revelations of His Mind and Will. One day we shall understand them, and see how perfect it was that they should be as they are, and not in some other way, and after another fashion. And, when we cannot understand anything, we can at any rate be sure that it is according to the will of God. No one, for instance, can tell us what gravity is. It may be pressure from without, or the resultant of countless pressures; it may be magnetic or electric ether, or some unknown fluid, or some power in the sun; or it may be something else of which we have no idea. But what does that matter? We know that it comes from the Hand of God, and that is enough for us. We know also that we shall one day see it in Him. The perfect order of this creation, as far as He is concerned, is a type of the choirs and hierarchies of Angels and of Saints. Even the exceptions to ordinary laws are meant to draw us to Him, and to make us feel His presence; for on all Nature there is His handwriting. As you know the handwriting of your friends, so you ought to know far more plainly the handwriting

of God. Long ago at Baltassar's Feast, "There appeared fingers, as it were of the hand of a man, writing over against the candlestick upon the surface of the wall of the king's palace; and the king beheld the joints of the hand that wrote." So now on every drop of water and every grain of sand and every stone and every metal; on every leaf and every flower and every fruit; on every living thing, in whatever order it may be, from gregarinidæ, rhizopods, and infusoria, on to the molluscs, and onward through fishes and amphibia and reptiles to birds and beasts, there is the writing of the Hand of that Great King before whom Baltassar trembled. Most of all is that writing seen on Man, created in His own "image and likeness." Those who love Him see it always; those who are loveless are blinded and see it not. But, whether men know it or know it not, God is the Maker of all things, and His works are "very good." They are all revelations of Himself; and it is this that makes it such a bitter thought that He should be so denied, so forgotten, so dishonoured, in His own world, by His own creatures.

This natural creation of which I have been

speaking is the foundation of that supernatural order of which I am going on to speak. The superstructure that is built on Nature is the Kingdom of Grace here, and the Kingdom of Glory hereafter. Of these I shall speak in due course.

Now, dear brethren, I say this to you. See God in everything, and watch for His divine writing on the surface of the world. Love Him more and more as you know Him more and more; and try to understand better His power, His wisdom, and His love. Make all created things as far as you can steps of the ladder that reaches from earth to Heaven, on which His Angels are ascending and descending always.

There is to me something intensely attractive in the love which St Francis of Assisi had for Nature, and the joy which came to him from all the works of God. St Bonaventure, himself a wondrous Saint, says that St Francis made every natural thing a step in the ladder by which he went to Heaven. He loved the very stones beneath his feet, because they were the work of his Creator. The flowers and the trees and the rivers were a joy to him. He spoke of the birds as his little sisters, and he called the

fire his brother. With his own hands he made nests for some doves that he had bought to save them from being hurt. I believe that it could be shown that every Saint has had a great love for all the creatures of God. Sometimes indeed, in a state of ecstasy, they may not have seen the beauties of a country through which they passed. But that proves nothing as to what I am saying. St Bernard went along the shores of Lake Lemman without knowing it, for his soul was fixed on God and the Heavenly City. But St Bernard loved everything that God has made. For a while he lost sight of that which was less beautiful, because that which was more beautiful filled his soul. But that was a spirit as different as can possibly be from the spirit of those who look unmoved, and with blinded eyes, on the beauties of Nature. And so, dear brethren, try, as I said, to see the Divine Hand in everything. The more that you can know of God the better it will be for you.

You look upon precious stones; do not be dazzled by their earthly brightness, but let them make you think of the jasper wall round the city of your Love, and its twelve foundations, each one made of a precious stone of the New

Jerusalem, each one signed with a name of one of the Apostles of the Lamb. You are pleased with the beauty and fragrance of flowers from the garden or the hedges ; then think of Him who is the Flower of the field, and of the fragrance and beauty of the lilies in the Paradise of God. You take a piece of bread ; then fix your eyes on Him who is the Living Bread, the Bread of God, that came down from Heaven. You are refreshed by a draught of water ; that will bring to your minds the “river of the water of life, clear as crystal, flowing from the Throne of God and of the Lamb.” You look on the blue sky, and it tells you of the sapphire Throne that is beyond it, the Throne of God, the Maker of all things, Who was and is and is to come.

## II.

### *THE INCARNATION.*

“Thus saith the Lord God, A large eagle with great wings, long-limbed, full of feathers and variety, came to Libanus, and took away the marrow of the cedar.”—EZECH. xvii. 3.

THE laws of creation, of which I spoke in my last Sermon, show us God, and there is a true revelation of Him in His natural works. But, as Heaven is higher than the earth, so the supernatural creation is higher than that which is natural. Still the natural order comes first; as St Paul says, “That was not first which is spiritual, but that which is natural; and afterwards that which is spiritual.” The perfect revelation of God comes by the Incarnation of our Lord. “God, who commanded the light to shine out of darkness, hath shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

That Incarnation, the great mystery of all eternity, took place on this earth. There can

be no doubt that men thought for long that this planet on which we live was the centre of the solar system, and that it was the largest member of that system. It is now known that our earth is one of the smaller of the planets, and that it is not the centre round which the others revolve. In fact, it is not distinguished in either way—that is, for being big or for being little. Nor is it distinguished for its position; it is not the centre, nor is it the planet farthest from the centre. It shows what trifles the devil can make use of to disturb souls; that there are unbelievers who have actually spoken as if such facts made a difficulty about the scene of the Incarnation. They say, “The writers of the Bible thought that our earth was larger than the stars, and larger than the sun: they also thought that sun, moon, and stars revolved round it: they were naturally led, therefore, to fix the scene of the Incarnation here. But would it not have been strange for God to become incarnate on such a small planet, and one so far from the centre of the system?” Dear brethren, I do not know what such words mean; they are so utterly absurd. It would indeed have been strange if God had chosen the place of His Incarnation

by size, or weight, or position. And, as a matter of fact, it is very probable that no other planet at present is fit for men to live in. Indeed, those who wonder at our Lord's coming to this earth, because it is so small, ought consistently to wonder that any little persons are good, and that any large people are bad. You see the silliness of such a thought, when I put it in this way. At any rate, our Lord chose to come here ; and in Heaven you will see how loving and how wise were the reasons that guided His choice. And certainly you will see that those reasons had nothing to do with the earth's size, and nothing to do with its position as to the sun.

As there is a shadow of the Holy Trinity on creation, still more is there that shadow on all that has to do with the Incarnation, and all that comes from it. Thus the Church comes to perfection by three stages, the Law of Nature, the Law of Moses, the Law of the Son of God. And it exists in three states during this dispensation of the Holy Ghost—that is, on Earth, in Purgatory, and in Heaven. The three great lights which God gives to His creatures are the light of reason—though that indeed is not in the supernatural order—the light of grace, and the



light of glory. There are three, and only three, theological virtues, or virtues which unite us immediately to God ; they are Faith, Hope, and Charity. When we enter on the service of God, there are the three ways of the spiritual life ; the way of purification, the way of illumination, and the way of union. And in those ways we are instructed and guided by the three kinds of theology that the Holy Ghost has given to the Church—that is, by dogmatic theology, by moral theology, and by ascetical and mystical theology. These last two are indeed one. If we take dogma to be one tree, and the science of morals another tree, these two beautiful sciences, one of mysticism, one of asceticism, will be like another tree growing from the root in two stems.

Now God, being free with regard to creation, decreed the Incarnation, by which the Word was made Flesh. As to the decree about this great mystery, the Scotists hold that our Lord would have come even if man had not sinned, while the Thomists hold that He came simply to save us, and would not have come but for sin. I have no opinion to express on these views. Sometimes, by what I may call arguments of

the heart, I feel drawn to one, and sometimes by arguments of the intellect I am drawn to the other. I will only say this : If ever the Church should make a definition about these views, I shall think that the view defined to be true is exceedingly beautiful and gracious, and that the other has nothing to recommend it.

The Son of God passed by the Angels with their majestic intelligences and their burning love, and united our human nature personally to Himself. Jesus, the Son of God and the Son of Man, has two natures ; but He is only one Person. Not only so ; but, further, He is a Divine Person, and all His thoughts and actions are divine. Still His human nature is perfect, though it has no human person on which to subsist : and He has two wills, one truly human, the other truly divine. This is set before us with wonderful beauty and precision in the Creed of St Athanasius. " Our Lord Jesus Christ, the Son of God, is God and Man. He is God of the substance of His Father, begotten before the worlds ; and Man of the substance of His Mother, born in the world. He is perfect God and perfect Man, and has a reasonable soul and human flesh. He is equal to the

thereof." "I the Lord have spoken, and have done it."

This Eagle had great wings, wings that might overshadow the world, because the arms of the Cross reach out through the darkness to the utmost bounds of the earth; because the Precious Blood goes forth to the four winds of Heaven; and because the Sacred Heart is that Lamp of the City of God which "lighteth every man that cometh into the world." Those overshadowing wings save us from the burning sun and from the storm and rain. "Come unto Me," is the divine invitation of our Lord. His voice, far sweeter, far more thrilling, than the sound of many waters, is ever ringing in our ears and hearts.

The Eagle also was long-limbed. "I beheld, therefore, in the vision of the night; and, lo, one like the Son of Man came with the clouds of Heaven; and He came even to the Ancient of days; and they presented Him before Him. And He gave Him power and glory and a kingdom; and all people, tribes, and tongues, shall serve Him: His power is an everlasting power that shall not be taken away; and His kingdom shall not be destroyed." Thus Daniel speaks;

and the Daniel of the new creation says, "I saw another Angel flying through the midst of Heaven, having the everlasting Gospel to preach to them that sit upon the earth, and to every nation and tribe and tongue and people."

And the Eagle was full of feathers and variety. Our Lord as Man is the head of the Angels. He reigns in the midst of their countless glories and the varied beauties of their choirs. He rejoices in His sovereignty over Seraphim and Cherubim and Thrones—in His sovereignty over the seven mighty Spirits who catch the first splendours from His Face, and from the face of the star-crowned Queen. Round Him they are a throbbing sea, burning with love and worship. He is for ever rejoicing in the glories of His redeemed Saints, and in all that He has merited for them by His Passion and Cross. Confessors, Doctors, Prophets, Virgins, Martyrs, for ever lift up to Him their voices; and the great flood of their praise echoes and re-echoes round the pillars of His eternal Temple. Great is His love for the hundred and forty and four thousand who follow Him whithersoever He goeth. He is always giving help to the souls in Purgatory; always pouring down graces on men; always watching

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with an especial care over the Holy See. Most of all He is rejoicing in Mary's love, and His sovereignty in her Immaculate Heart. Thus He is clothed with variety, and thus the many diadems of His Kingdom are for ever gleaming on His brow, where His throne of silver and gold and purple is set up on Libanus: and thus God reveals Himself in the greatest of His works, that is, in the Sacred Humanity of our Lord.

When He came He brought gifts and blessings for men. To-day I will set before you two of these blessings, which are direct consequences of His Incarnation; one is the forgiveness of sins, the other is His gift of Himself as the Living Bread.

What use, dear brethren, would the Incarnation be to men in mortal sin without any possibility of putting that sin away? But it is not our Lord's will that any should die, but that all should be converted and live. Therefore He forgives us our sins; and He does this as Man, living here amongst men. He said "to the sick of the palsy, I say unto thee, Arise, take up thy bed and walk," expressly that they might know, as He says Himself, "that the Son of Man on

earth hath power to forgive sins." And whether sins be forgiven by Baptism, or by the Sacrament of Penance, or by an act of sovereign love, it is always His doing. A soul, with good dispositions, fresh from the waters of Baptism, would go straight to Heaven. If a man die after the Sacrament of Penance, his soul goes to Purgatory for a while; but, however this be, it is our Lord's doing. It is His doing also when He so forgives the sins of His Saints as to take them straight from earth to the vision of God. And the piercing light of the Holy Ghost is in the water of Baptism and the holy tribunal of Penance. "I tell you the truth, it is expedient for you that I go; for, if I go not, the Paraclete will not come to you; but if I go I will send Him to you." "Amen, amen, I say to thee, Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God." "He breathed on them, and said to them, Receive ye the Holy Ghost. Whose sins ye forgive, they are forgiven them; and whose sins ye shall retain, they are retained."

Again, as Man He gives us the Living Bread. He says, "Except ye eat the flesh of the Son of Man, and drink His blood, ye shall not have life

in you. He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up in the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the Bread that came down from Heaven."

With what reverence, therefore, should we approach the tribunal of Penance and the Altar of God. The Seraphim veil their faces before Him, when we often are careless and unconcerned. "Our God is a consuming fire," and yet He gives Himself to us in Holy Communion. "It is a fearful thing to fall into the hands of the living God," and we pass beneath His hands when we go to the Sacrament of Penance. The Holy Ghost is there in some most especial way, because a lie, for instance, told in that holy tribunal is a lie against Him. We should indeed be watchful and guarded about this, for sins against the Holy Ghost, in this dispensation, have an especial virulence and malignity. The sin of final impenitence is a sin against the Spirit of God. "Whosoever shall speak a word

against the Son of Man, it shall be forgiven him ; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor the world to come."

As you love the Incarnate Word, approach the holy Sacraments of Penance and the Altar with great awe in your hearts, with fear and trembling, and yet with loving confidence, as Moses stood before the burning bush. For indeed as that bush, clothed and penetrated with fire and yet unconsumed, was a type of our Lady, so in another way it was a type of the Blessed Sacrament. As the mystery of the Incarnation was effected through Mary by the Holy Ghost, so, in the changeless Church of Pentecost, the Incarnate Word dwells always on the Altar, hidden beneath the white accidents of the Sacred Host. The bush burning with fire is in that Tabernacle before your eyes. Jesus, God and Man, with all the gifts of His glorified body and soul, is there from day to day, and never departs from His temple. Plainly, as of old, the voice of God speaks to us out of the fire, and we hear and live. The divine Face of the Lamb unveiled in Heaven is the light of that city of God. It is veiled here from our sight in the Holy Sacrament



of the Altar, but it is the same Face, revealing the glory of God, and we see it by faith. "Ye are not come to a mountain that might be touched, and a burning fire, and a whirlwind, and darkness, and storm ;" but "ye are come to Mount Sion and the city of the living God, the heavenly Jerusalem, and the company of many thousands of Angels, and to the Church of the First-born, who are written in the heavens, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus, the Mediator of the New Testament, and to the sprinkling of blood which speaketh better things than that of Abel."

Dear brethren, it makes me tremble when I think of our unspeakable privileges, and when I think also that we often misuse them altogether, and never use them as we ought. There are poor wanderers in the darkness outside the Roman Church, who, if they had them, would use them better than we do. There are some very awful words of our Lord about this, "Woe to thee, Corozain, woe to thee, Bethsaida ; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes." Remem-

ber that these are the words of the all-seeing Wisdom. They tell us the actual truth. If we were to say to any one, "You have misused your graces; your brother would have used them to eternal life," we should merely express a probable opinion that it would have been so. But it is as certain as that God is in Heaven, that the people of Tyre and Sidon would have done penance in sackcloth and ashes if they had seen the miracles which Corozain and Bethsaida saw. Our Lord says it, and He is the absolute Truth. Why the Gospel was not preached to them, when they would have heard it with such profit to their souls, is one of those deep mysteries that we shall not know till we see them in the vision of God. He has not revealed it; and I for one do not wish to know any mystery which it pleases Him to conceal in His divine wisdom and love. But there stands the fact; and it is full of warning for ourselves. If we understood it rightly, it would make us go down upon our knees. Our Lord said also to Corozain and Bethsaida, "I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you." These are very stern words, very terrible words; but I love Him for

His terrible words, just as much as I love Him for His words that are gentle and tender. He is as dear in the storm and the tempest as in the sunshine and the flowers. He says again, very solemnly, "They shall come from the east and the west and the north and the south, and shall sit down in the Kingdom of God." "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God, and you yourselves thrust out."

Dear brethren, these words are very awful. They shake our souls as the leaves of a tree are shaken by the wind. I pray to God that none of us may ever know the anguish of being cast away into the outer darkness. I pray that none of us may ever get into that fearful abode of agony where for ever there "is weeping and wailing and gnashing of teeth." You need not be driven away from the love of God into that hopeless despair unless you choose. The Incarnate Word is looking on you. The love of God shown forth in the Sacred Heart overshadows you from the Tabernacle. The bush is burning with fire, and is unconsumed. A divine voice from that burning bush is always calling you.

God, the ever-blessed Trinity, speaks to you by one of the greatest of His works, when His voice from the Blessed Sacrament falls on your hearts. He says, "To him that overcometh I will give to eat of the tree of life which is in the Paradise of my God." "He that shall overcome, I will make him a pillar in the Temple of my God, and he shall go out no more."

### III.

#### *GOD IN THE HOLY SEE.*

“ Submit thyself then to Him, and be at peace ; and thereby thou shalt have the best fruits. Receive the law from His mouth, and lay up His words in thy heart.”—JOB xxii. 21, 22.

THE Faith of the Roman Church is a splendour amidst the darkness of the world. Outside her walls men are groping in the mist, and wearying themselves with doubts. Some deceive themselves into a belief that they see the light. Above all their confusion and unbelief and misbelief is the City of unity and truth and peace, the heavenly New Jerusalem, the home of the Angels and the Saints. In the midst of them is the porch of that eternal Home. Above them is the radiant Temple where the Alleluias never cease, and where God is seen face to face. In the midst of them is the vestibule of that Temple. Here God is seen by faith. When we think of the majesty and beauty of the one Catholic Church of God, our souls are bowed down with love, and wonder, and thankfulness ;

love for God because of the greatness of His gift ; wonder at the beauty of His Church, even as manifested on earth, even as seen amidst the clouds and mists of this world of sin ; thankfulness that He has brought us from the dark mountains into the shelter of His fold.

This is what He has done by the Incarnation of our Lord. A divine Teacher came from God. A divine Saviour won for Himself a kingdom. As Man, He gave the government of this kingdom on earth to Peter. "He asked His disciples, saying, Who do men say that the Son of Man is?" As He speaks of Himself as the Son of Man when He forgives sins and when He promises the Living Bread, so now He speaks of Himself as the Son of Man when He is going to promise Peter that the Church shall be built on him. "Simon Peter answered, and said, Thou art Christ, the Son of the living God." Then the Son of God, being the Son of Man by His Incarnation, blessed Peter, and made him the foundation of that Church against which the gates of hell cannot prevail. Jesus, the Son of Man, gave to the first and greatest of his Vicars that fulness of jurisdiction and of power which will keep the Church in safety till He comes

back in the day of judgment. He left Peter in His own stead, and sent him as He Himself had been sent by the Father. Peter was the infallible Head of the Church; infallible as an inspired Apostle, and infallible also as the Vicar of Christ. Since that day to this day his successors have reigned on his throne, and, like him, though not inspired, they have been personally infallible when speaking to the Catholic Church as her divinely-appointed Teachers.

Adam, before his fall, was infallible. He was ignorant of many things, but he knew perfectly what he did know. He could not fall into any error of judgment. He also knew infallibly the bounds of his knowledge. So is it with the Angels, and so is it with the Blessed. The knowledge of every creature is finite, for only God is infinite. As to Adam, the Angelic Doctor says, "It is plain that, as truth is the good of the intellect, so falseness is its evil. So, while the state of innocence remained, it was impossible for the intellect of man to believe what was false to be true. In the body of the first man there might be the absence of some perfection, as, for instance, clarity, but there could not be the presence of any evil; and in

the same way there might be the absence of some knowledge, but there could not be the belief of anything false." Thus Adam was infallible, but he was not incapable of sinning, as we know to our cost. Our Lady, with a far greater science than Adam's, was infallible in all her judgments; she was also sinless and morally incapable of sinning. As a matter of fact, some Saints, by the grace of God, have never committed a sin, and never believed an error. Then there is that most wonderful gift of inspiration, when the Holy Ghost puts into the heart of the Prophet, Evangelist, or Apostle the things that he has to say. Now, looking at all these different cases, we see that God has restored in the Sovereign Pontiffs, when they speak to the whole Church as her Teachers, the infallibility of Adam before his fall. I do not say that their knowledge is as wide as his: it is not. As St Thomas says, "The first man was so made by God, that he had a knowledge of all those things in which man is born to be instructed." Again, he says, "Adam knew the nature of all animals; and in like manner he had the knowledge of all other things." Still, when the Holy Father speaks as Head of the Church, he knows



the boundaries of his own science, and judges within those boundaries as infallibly as Adam did.

But as the Vicars of Christ are infallible in teaching, so the Church is infallible in believing. It is impossible for the Head of the Church, as such, to teach the faithful any error; and it is just as impossible for the whole body of the faithful to believe what is untrue. For the Holy Ghost instructs and guides both the Head and the Body, each in its own appointed place and work. And there never can be the faintest division between the Head of our Lord's mystical Body and its members. It is just the same with the Bible and creation. They are both Revelations of God, and they cannot contradict each other. If they ever seem to do so, it is because we are mistaken in our way of interpreting the record of creation. When God writes a book with one hand, as I may say, and creates a world with the other, they must be in perfect harmony, if only we understand them aright. So the Church and her divinely-appointed Head always believe alike whatever is defined. I might go further than that, but it is not needed. All the malice and ingenuity of

the enemies of God cannot find a single instance where the Holy Father has ever defined anything which was not believed by the Church.

Now, people sometimes ask a question which seems to me in one sense to be without meaning. They say, "Is the Pope infallible apart from the Church?" If they mean by the word "apart" that the Pope is separated from the Church, they ask a meaningless question. For a person separated from the Church cannot be the Head of the Church. They might as well ask whether God would transubstantiate oaten bread or water. He has promised to work the great miracle of the Altar on wheaten bread and wine, and not on anything else. He has promised infallibility to the Pope, that is, to the Head of the Church, and not to any one else. It would be just as wise or unwise to ask whether the future Pope is infallible when he is a little boy. But if they mean by the word "apart," without the assistance of the Church, whether lay-people, Priests, or Bishops, I say at once that in this sense he is infallible apart from the Church, and without the assistance of any one except the Holy Ghost.

But we do not claim for him infallibility in

his opinions, nor in his conversation, nor when writing a book of theology as a private Doctor, nor when writing a letter of advice about doctrine even to a Bishop, unless he mean at the time to speak as the Head of the faithful. He is infallible, as the universal Teacher, on all matters of faith and morals ; on all facts, natural or supernatural, which affect the faith or moral government of the Church ; on all doctrines, logical, scientific, physical, metaphysical, or political, which imperil the integrity of the faith or the salvation of souls. Thus, as I said before of another part of this subject, so I say now ; all the malice and all the ingenuity of the enemies of God cannot point out, in these eighteen hundred years since Peter went to his Throne, a single instance in which a Pope, speaking as our Lord's Vicar to the whole Church, has ever taught anything in which there has been the faintest shade of error. Still further, he fixes the boundary of his own infallibility ; for to say that a man cannot make a mistake in his teaching, but does not know on what subjects he has to teach, is a self-evident absurdity.

But, as the Holy Father teaches the Church infallibly, so his spiritual sovereignty cannot

be destroyed. His throne in the souls of the faithful will be firmer and stronger than ever, if that be possible, when the light of the judgment is breaking on the world. He survives the wrecks of republics, kingdoms, and so-called empires, and he does not change. His sovereignty is the earthly shadow of the sovereignty of God. The changelessness of the life of the Holy See is a wonder beyond words. It is not a crystallised or fossilised changelessness, like that of many pagan kingdoms or pagan religions, but a changelessness ever living and fruitful. This truth has sometimes even reached barbarian minds. When ambassadors went from the Pope to Jenghiz Khan and his Tatars, at the beginning of the thirteenth century, they said, "Who is the Pope? Is he not an old man five hundred years old?" If they had said twelve hundred years old they would have been right. For as our Holy Father, Pius the Ninth, said not long ago, with great precision of truth, "Simon may die, but Peter lives on for ever." Is there not something very awe-inspiring in the indefectibility of the Apostolic line? Let us look at it by a few contrasts, taking the instances which rise to our mind as most striking, when

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we glance over the history of the world. First, let us take these three.

Attila, the scourge of God, was sweeping over the world—that Attila who boasted that the grass did not grow where the hoofs of his horse had trodden, just as Jenghiz long after boasted that when he razed a city he did it so thoroughly that his horse could gallop without stumbling over the place. The people of Aquileia fled in terror to the lagoons of the Adriatic, and the foundations of the republic of Venice were laid. The great Leo was sitting in the Chair of Peter. More than a millennium and a quarter passed away, and that wonderful state came to an end. Then Pius the Sixth was sitting in the Chair of Leo, ruling the same Church, and teaching the same faith.

Forty years before Attila came, Alaric and his West Goths marched over the grave of Stilicho to the Imperial City, and Innocent the First saw their work of havoc and the sack of Rome. After eleven hundred years a Christian Emperor renewed the work of the barbarian. Charles the First of Spain, the Fifth of the Holy Roman Empire, carried fire and sword into the city which he ought to have guarded with his life.

Clement the Seventh was on the throne of Innocent. The Vicar of Christ looked on the havoc wrought by Alaric, and on the havoc wrought by Charles.

Once more, it is the year 596: our English forefathers have been in this island for about a hundred and fifty years. They have already changed a great part of Britain into a larger England than that which they have left by the banks of the Elbe. They are driving the Welsh to the Western mountains. To many of the Welsh, no doubt, the Gospel has come before; but the English are still buried in the darkness of the worship of Thor and Odin. Then the first Gregory thinks of us in our misery of unbelief, and his heart turns towards us, and he sends Augustine with the message of peace. Nearly a thousand years pass away, years of grace and blessing, when the Holy Sacrifice of the Mass is offered in every parish, and in countless monasteries, and in our grand cathedrals. Peter's voice is heard and listened to from Cape Wrath to St Alban's Head. But an hour of darkness came, and a day of desolation came; our people, blindfolded and bewildered, forsook the centre of unity, and went down into

heresy and schism. Three hundred years saw the Catholic faith here struggling for life, like a little gleam of light in the darkness. A few missionaries, first persecuted and then contemptuously tolerated, kept alive the sacred flame. The Church of England, though it has ecclesiastical officers with these names, has been, like its sister, the Presbyterian Church of Scotland, for three hundred years without Bishops and without Priests. It has been all that time, of necessity, as it is now, without Confirmation, or Extreme Unction, or Absolution, or the Sacrifice of the Mass, or the Presence of Jesus on the Altar. As St Gregory thought of us at the end of the sixth century, so in the nineteenth century, after more than twelve hundred eventful years, the heart of Pius the Ninth turned to this dear England of ours, for which one would gladly die if it could be brought back to the Faith. Twelve hundred years, full of change for all nations have gone; but one thing has not changed. The Apostolic See is the same to-day, yesterday, and till the end of the world. Pius the Ninth speaks with the voice of Gregory, and both speak with the voice of the Prince of the Apostles: and so the archiepiscopal cross

carried before our first Archbishop, whose body is now with us sleeping the sleep of the just, was, in a most true sense, the same cross as that which was carried in procession before Augustine more than twelve hundred years before, with hymns and psalms and litanies, from the shore of Kent. All things change save the changeless throne of Peter.

I am only setting before you, dear brethren, some instances which bring this vividly to my own mind. Doubtless many of you can think of others for yourselves. Many nations, as to their duration, are merely like specks on the life of the Holy See. The great Theodoric with his East Goths, Æthelwulf with his West Goths, Genseric with his Vandals, Alboin with his Lombards, are like flakes of foam on a river. They come and go, and their place knows them no more. Ravenna, Barcelona, Toulouse, Carthage, and Milan, bear witness to this. Let us see also how the Holy Fathers have outlived the brilliant kingdom of the Saracens, and the mighty lasting Empire of Rome.

In the year 629 Honorius the First was the reigning Pontiff. In that year, whilst Heraclius, the Carthaginian and Byzantine Cæsar, was



going with the True Cross as a pilgrim to Jerusalem, the first sounds of Saracenic warfare were heard. Three years pass ; and then, in the very year in which Mahomet was judged, his Arabian proselytes swoop down upon the world. Persia is smitten at Kadesia and Nahavend, and rises no more. The jewelled apron of Gavah is lost. Egypt, Syria, and Latin Africa are torn from the Roman Emperor reigning in the city on the Bosphoros. Then in one marvellous year, 710, Casim crosses the Indus, Catibah passes the Oxus, Tarik sweeps over the Straits of Hercules. Roderic perishes with his Gothic monarchy on the banks of the Guadalete. The Christians are driven with Pelayo into the fastnesses of the Asturias and Navarre. Constantine is on the unchanged throne of Honorius the First, holding the same keys of Peter.

The Ommiad Caliphate of Damascus and the Abbasside Caliphate of Bagdad began and ended. When the thirty-seven Abbasides began to reign, Zacharias was in the Chair of Peter ; when their line passed away for ever, Alexander the Fourth was in the same Chair. Five hundred years had gone, full of change for the world, but they brought no change to the un-

changeable See. So the kingdoms of the Fatimites, of the Aglabites, of the Taherites, of the Edrisites, of the Dilemites, were like drops in the great ocean of time.

Now I turn to the Saracenic power in Spain. Urban the Second ascended the Pontifical throne in 1087. That year saw the disastrous day of Zalacca, when Alfonso the Sixth fell before the might of the Almoravide Joseph. Mahometan Spain then became in reality a mere part of the kingdom of Marocco. Then Celestine the Third heard of the fearful carnage of Alarcos, when it seemed as if, in Spain at least, the Cross had been cast down for ever before Jacob Almansor and the Crescent. But Celestine's successor, Innocent the Third, that splendid and mighty Pontiff, saw Mahomet Almansor lose what Jacob had won ; saw Alfonso the Ninth of Castile, the same Alfonso that had been beaten at Alarcos, break for ever the Saracenic power in Spain, amidst the torrents of blood that fell from Christian and Mahometan swords alike on the glorious field of Alacab. Then St Ferdinand—that is, Ferdinand the Third of Castile—carried the standard of the Cross, under the eye, you may say, of Gregory the Ninth, from Leon

to Toledo, from Toledo to Cordova, from Cordova to Seville. Then Innocent the Eighth saw another Ferdinand plant on the walls of Granada that very silver cross which had been blessed by pontifical hands. After nearly nine hundred years of a brilliant life the Saracens pass away for ever, but the Vicar of Christ remains.

Take another contrast, and see how the Roman Church has outlived the abiding Roman Empire. Our Divine Lord saw the beginning of that Empire in the days of His flesh; His Vicar Pius the Seventh saw its end.

Simplicius saw the Skyrrian Odovaker make and unmake his phantom emperors; saw the Western Empire end for a while in Romulus Augustulus; and saw the imperial insignia sent to the new city of Constantine. After three hundred years Leo the Third, in the Chair of Simplicius, saw the Western line restored in the person of the great Charles, King of the Franks. He himself crowned that first Teutonic Emperor of Rome, in the Basilica of Constantine, on the very spot where now the majestic Temple of Bramante and Michael Angelo raises its mighty dome towards the sky. Then came years of confusion

and disorder and strife, almost without parallel in the history of the world. The dominions of Charles were divided again and again. Instead of a universal Christian Empire there was nothing but anarchy. Those who could covered the earth with castles, in which they sought shelter from the terrors that came with the disorganisation of the social system. Saracens and Bulgarians, Czecks and Wends, Northmen and Danes, poured in on Central Europe, terrifying it with the gleam of their swords and battle-axes. It seemed as if civilisation were about to perish. It would have perished but for the See of Rome. Through the unspeakable desolation of these times the Father of Christendom was the one centre of order and peace and law. John the Tenth and then Leo the Sixth were the reigning Pontiffs, still speaking with the voice of Peter, when Henry the Fowler began to bring order out of anarchy. They saw him humble the proud Magyars, and begin to consolidate the Empire. Then came the great Otto, in the same year as Leo the Seventh. He was in one sense a founder of the Germanic Roman Empire, but in another sense the continuer of the Empire of Charles. That Empire

claimed to be the inheritor of the powers and glories of the Empire of Trajan and the Antonines; but no rival Church claimed to be the Church built upon Peter as on a rock. The indefectible Church of the Incarnate Word changes not and fails not. The Vicar of our Lord is always ready, waiting for his Master's voice. So he abode in his strength, whilst Saxon and Franconian and Swabian emperors came and went. He lived through the love of the third Otto, and the tyranny of the third Henry. He saw the Eastern Roman Empire come to an end; saw Constantine Palæologus die sword in hand, with his imperial purple buskins reddened with blood, in the breach made by the cannon of Mahomet the Second. Nicholas the Fifth was on the throne of Leo and Innocent when Constantine died his noble death—a death even nobler than that of our own Harold on Senlac beneath the Golden Dragon of Wessex, for he was not only fighting for his country, but against the fierce Mahometan destroyer. Pius the Seventh was the Vicar of Christ when Francis the Second gave up by the banks of the Danube the shadow of that enduring Empire which had been won more

than eighteen hundred years before beneath the cliffs of Actium.

What a changelessness there is in this presence of the Vicars of our Lord ! It is a shadow of the changelessness of God.

As these successors of Peter have outlived Ghaznevid, Seljukian, and Mameluke sultans, so they are outliving the line of Othman. That line, once so terrible, when the ten great sultans, one after another, hung like thunderclouds over the world, is withering away in feebleness and contempt ; whilst the sovereign Pontiffs are ever renewing their youth. St Pius the Fifth smote the Ottoman Turks, and broke their power by the might of his prayers in the great day of Lepanto. He was indeed a majestic saint, with a will like granite and a hand like steel : but he had a gentle and tender heart, full of love as of fire. Pius the Ninth, with a will as inflexible as his, sits upon the same throne, and rules and guides his Master's flock. The mighty empire of Baber and Akbar, of Shah Jehan and Aurangzebe, is gone ; but the Holy Father reigns in the hearts of the faithful as did those who went before him from Clement the Seventh to Clement the Eleventh.

Again I say that it is like the changelessness of God.

Let me now give you one instance of the way in which St Peter has protected the Holy City of the Church, over which he ever watches from his throne in Heaven. Bayezid Ilderim, one of the great sultans, was in his full tide of victory. Sigmund of Hungary with all the chivalry of Europe had just gone down before him on the fatal field of Nicopolis. The heart of Boniface the Ninth was bowed down with grief, as not long after was the heart of Eugenius the Fourth, when the great army which he had gathered together against the Turk fell before the sword of the second Murad at Varna. Bayezid, in the pride of his heart, swore that he would feed his horse with a bushel of oats on the High Altar of St Peter's at Rome. That was a direct defiance to Peter. What did the Apostle do? Who was there to smite the victor of Nicopolis? Just then the Mongol Timour had devastated Syria, Persia, and a great part of India. The ruler of Samarcand was far away on the banks of the Ganges. It seemed impossible that he and Bayezid could meet in conflict. But they did. The lame old Emir fell like a

thunderbolt on Bayezid, called the lightning, and struck down his power with so fearful a blow on the field of Ankyra that the neighing of his horse was never again heard in Europe, let alone within the walls of Rome.

As Peter reigned, so Pius the Ninth reigns now. But the two cities in the world dearest to God are at this moment lying desolate. There is Jerusalem, of which God said, "He that toucheth you toucheth the apple of my eye." "I will be to it, saith the Lord, a wall of fire round about; and I will be in glory in the midst thereof." Yet for a while "the abomination of desolation" standeth "in the holy place." The city of David, the city of the Prophets, the city of Mary, the city over which Jesus wept, is defiled and darkened by the Mahometan locusts that St John saw coming out of the bottomless pit. So for a while Rome, the city of Peter, the city of the martyrdom of Paul and the martyrdom of John, the city of the Popes, the city of Pius the Ninth, is trodden underfoot by rebels and apostates, who are worse than the defilers of Jerusalem, because they sin against the fullness of the light. "The city of Thy sanctuary



is become a desert ; Sion is made a desert ; Jerusalem is desolate."

But Pius the Ninth, a prisoner in the hands of his enemies, reigns as Peter did in the souls of the faithful, and in the heart of the Universal Church. He is the inheritor of the power and glory of two thousand years. What a long and splendid line is that line of the Vicars of Christ, as we see it reaching back through the Catacombs and the pagan fires to Jesus on the shore of Genesareth, and Peter taking from His hands the golden keys ! So it will go on, without any possibility of failure, to the throne of Jesus set up on Olivet in the great day of the judgment of the world.

On a clear night, when you look up at the sky, you see it studded with stars, and all are exceedingly beautiful, though some gleam out with a radiance far greater than the rest. So the Popes shine in the history of the world. For just as Sirius and Procyon and Capella, Vega and Spica, Antares and Arcturus, outshine the lesser fires, so the names of some Popes stand forth with a surpassing glory. Let me mention a few names that thus rise before our minds as the great stars gleam forth before our eyes. Such are

Peter and Clement, Pius the First and Victor the First and Stephen the First and Silvester ; Innocent the First and the great Leo and the great Gregory ; Leo the Third and Gregory the Seventh, in the splendour of his immortal name ; Alexander the Third, Innocent the Third, Boniface the Eighth, and Pius the Fifth, with his inflexible will and his heart of fire ; Paul the Fourth and Benedict the Fourteenth and Pius the Ninth. Thus they come forth before us on their imperishable thrones of light.

Our Holy Father himself is like the prophet Ezechiel, " Son of man, I send thee to the children of Israel ; to a rebellious people that have revolted from me." " And thou, O Son of man, fear not, neither be thou afraid of their words ; for thou art amongst unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words, neither be thou dismayed at their looks." " I have made thy face like an adamant and like flint ; fear them not, neither be thou dismayed at their presence ; for they are a provoking house." Thus, like Ezechiel, our Holy Father confronts the rebellious world, calmly and fearlessly, because he knows his Divine mission, and is faithful to the Master who has

set him in His own place in the Church. One day "they shall know that there hath been a Prophet in the midst of them."

As he is loyal to the Great Shepherd of Israel, so do you be loyal to him. He is the visible Head of the Church for which Jesus died. Submit yourselves to him in all that concerns your souls, and you will have peace ; that peace which the world cannot give to you, and which it cannot take away. Let the words of his mouth be your law, and lay these words up in your hearts. Always be among the Loyalists who receive his words with filial confidence and filial love. There are some amongst Catholics, I grieve to say it, who seek to live according to the letter of his words. But "the letter killeth." The spirit, which leads men to receive the words of the Holy Father in a querulous way and with carping thoughts, is mean and ungenerous and contemptible in the highest degree. What we want is an "enlarged heart" and generous confidence and the spirit of children. He has told us himself that Liberal Catholics are worse than his open enemies. Let us always remember that Judas betrayed our Lord with a kiss. It is not for us to limit the Holy Father's power, or

dictate his words. He is our infallible guide, responsible to God for his faithfulness in teaching and ruling, as we are responsible to God for our faithfulness in hearing and obeying. Those who hold Loyalist doctrine now on all points will have singing and gladness and joy in their hearts when they stand amidst the fires of the judgment. "Every man's work shall be manifest, for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is."

Thus God shows Himself in the Holy See—the one fountain of truth in the ages past, and in the ages yet to come. It is the might of His Arm that is ever being shown and felt. The Holy See is indefectible as it is infallible: and so we live safely in the one Church of our Lord. That Church is the body of the faithful in communion with the Bishop of Rome, who is the Successor of Peter, and our Lord's Vicar on earth.

Long ago "the fountains of the great deep were broken up, and the floodgates of Heaven were opened." The great deluge of waters swept over the world. Noe and those with him in the Ark were saved. You can see that mighty

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Ark, amidst the wind and rain and fierceness of the storm, ploughing her majestic way to Ararat through the wails of the drowning and the dead bodies that are floating round. Above it hang the thunder-cloud and the storm.

Now the fountains of the great deep of unbelief are broken up ; and faithlessness, heresies, and pagan idolatries, cover the world. The Roman Church is the one Ark of salvation in the great flood of unbelief and sin. Through the madness of intellectual pride, through the sophistries of reason, through the light that is darkness ; amongst the dead bodies of false Churches, and the dead souls that are "in admiration after the beast," and that adore the dragon and the beast and his image ; through the wrecks of philosophies and the whirlpools of false science, she is bearing in safety the Redeemed of Jesus to those true Mountains of eternal rest that stand round the New Jerusalem as the Lord standeth round His people.

In this Ark is set an imperishable Throne. The light of Heaven falls on it always, and it will endure to the end. Then it will catch the first gleams of light that herald the coming of

the King, as they pierce through the darkness over the Eastern Hills. Upon it will fall the first rays of the Morning that can never end. Then the last of the Popes—it may be, another Peter—will give up the Kingdom to the Divine Master, whose Vicar he is; to the Divine Man, pierced with Five Sacred Wounds, who then will judge the world by fire.

#### IV.

### *GOD IN THE HEART.*

“Who are these that fly as clouds, and as doves to their windows?”—ISAIAH lx. 8.

THE Holy Father, as we have seen, enlightens and guides the intellect, and all his supreme utterances are to us the very voice of the Spirit of God. The Creator, Redeemer, Sanctifier of men, manifests His Will to the world by the Successor of St Peter. God is our beginning and end, the Alpha and Omega of our souls; and the one end for which we are made is that we may see Him, love Him, and enjoy Him, for ever in Heaven. We cannot come to Him unless we believe what is true, and do what is right. Our intellectual nature is perfected by faith; our moral nature by love. We must have God in our hearts, as well as in our reason, if we are to see His Face.

Thus faith, our highest intellectual act here, perfects the reason, and charity perfects the

will. Our only true freedom is submission to God, who is Truth. We have no more right to believe what we like than to do what we like. Men claim for themselves freedom of conscience, and that is a most diabolical claim. Lucifer was the first to make it, but it wrought his ruin. St Michael regarded it very little when in his majestic anger he swept him and his apostate angels from the heavenly Paradise in which they were being proved. The flaming sword of the great Archangel dragged a long splendour through the night, as it followed them down towards the horror of the abyss. Core, Dathan, and Abiram, went to Moses and claimed freedom of conscience ; then the earth opened her mouth and swallowed them up, and they went down alive into the pit. These two instances do not seem to me to encourage us in such a claim.

The fact is, dear brethren, that those who glory in their freedom of conscience destroy in themselves, as far as they can, the image and likeness of God. He is free as to all created things, but He is not free as to His one eternal thought about Himself, because He is not free as to the relations of the Three Divine Persons, nor as to His uncreated Essence. He could not





possibly be other than He is ; for He is His own Beatitude and His own Perfection, immense, infinite, eternal. If, therefore, we think of Him as we please, we do not think of Him as He thinks of Himself. We fail, therefore, in two things ; we do not think of Him in the right way,—that is, the way which He has revealed by His Church ; nor do we think of Him as He is. All that freedom of conscience, therefore, can do for any, is to deface and mar the image of God in their souls.

But He has revealed Himself to us in Nature, and in the Bible, and in the Church. Now, the Vicar of Christ is the teacher of the great Revelation that God has made. We trust him, therefore, as to what we have to believe ; and we trust him also as to what we have to do. Nothing gives us a greater insight into true doctrine than to do the will of God by the help of the Holy Ghost dwelling in our hearts. Our Lord says, “ If any man will do His will, he shall know of the doctrine.” St John also says, “ Ye have the unction from the Holy One, and know all things.”

Now the spiritual life is full of difficulties and dangers ; “ and no wonder,” as St Paul says,

“for Satan transformeth himself into an angel of light.” The higher that we go in that life of the Spirit, the more do dangers thicken round us, and the greater chance we have of falling, unless we are always on our guard. Yet, though I say this, I also say that we do not give ourselves up half unreservedly enough to the guidance of the Holy Ghost. You will ask me why I say this, if a high spiritual life be so full of danger. I answer, Because we are sure to be kept in safety if only we be humble enough, and pray enough; and, further, because we have a certain safeguard against every delusion. That safeguard, dear brethren, is loyalty to the Holy Father. I cannot believe that any will be led into delusions who are loyal to the throne of Peter. Sectaries of every denomination fall into delusions and spiritual vagaries of all kinds, while they say that they are led by God; for they follow Satan and his guidance, as if indeed he were an angel of light. But a loyalist need not be afraid of these things. Conformity to the mind of the Holy See is conformity to the mind of God. The guidance of the finger of the Vicar of Christ is the guidance of the finger of the Holy Ghost.

By a loyalist I mean one who holds the highest doctrines about the Church, and the authority of the Holy Father. I am not mixing up in this sacred subject any questions about earthly thrones, save the earthly throne of our Lord's Vicar.

I lay down, then, these three canons of believing :—

First, Whenever the Holy Father claims to speak, or implies that he is speaking, infallibly on any subject whatsoever, natural or supernatural, he does speak infallibly on that subject.

Secondly, As we believe explicitly all the definitions of doctrine that the Holy Fathers have made from the beginning to this day; so we believe implicitly all the new definitions of old doctrine that may be made from this day till the Day of Judgment.

Thirdly, If there be apparent discrepancies in any supreme utterances of the Popes, we are to approach them in exactly the same spirit as that in which we approach the apparent discrepancies of the Bible.

Apparent discrepancies in the Bible, few and trivial, do not affect any one who has common sense. We know, on grounds altogether inde-

pendent of the Bible itself, that it is the Word of God, and must therefore be true. We therefore try to harmonise what at first sight may seem contradictory. In the very same spirit we receive all the words of the Holy Father, which he speaks to us as the Teacher and Shepherd of the Universal Church. His words, when he speaks in that way, are just as much a part of the teaching of the Holy Ghost, as the words of the Sacred Scriptures themselves.

Bearing this in mind, remember the promise of our Lord, "If any man love Me, he will keep My word; and My Father will love him, and We will come to him, and make our abode with him." These words are so blessed that when we read them or hear them we can scarcely believe them for joy. They give us a foretaste of what we shall feel when we get our first glimpse of the City of God. High and bright the jasper walls will burn before us; and the undefiled Temple will gleam upon our sight in its entrancing beauty. Through our souls will flow the river that makes glad the City of the King. So this Divine Promise rises before us like a tower of crystal in the New Jerusalem; and from it seems to spring the Fountain of the water of life. God

will come to us, and will dwell with us, and make His abode in our hearts. He dwells in His Holy City, and shows Himself there to His friends. He loves that City built without hands. Its symmetry and harmony are dear to Him; and its undefiled brightness is pleasant in His eyes. But far dearer to Him is His dwelling-place in our souls. We can easily see how, in His divine condescension and love, He may delight to dwell in the heart of Mary, or in the hearts of Peter or Paul or John. But can He delight to dwell with us? We know our own weakness and poverty and vileness; will the great God of Heaven and earth take up His abode with such as we are? In joy and in trembling I answer, Yes. Not only will He dwell with us, but He longs to come. He has need of nothing, and can have need of nothing. No creature can add anything to His blessedness or His glory, and yet He thirsts for our love, and longs for a home in our hearts. Who can understand this? Even Mary herself could only shadow forth to us such a mystery as this divine stooping down of the Creator to the nothingness of His creatures.

But as He desires it for our sake, so we must desire it for our own. We come from Him, and

back to Him we ought to seek to go. He is our beginning and our end. Most earnestly ought we to strive to go to Him, because we are created to His image and likeness. Nothing lifts us so much above the world, nothing draws us so much to God, as the thought of His divine image, in which we have been created. We feel that we cannot deface the image in which we are made, that we cannot degrade ourselves by sin, that we must strive with all our hearts and souls to come to Him and dwell with Him, that so we may be close to His Throne, and see Him face to face, and talk with Him as a man talks with his friend.

Now there are three degrees of this likeness—one above ours, and one below ours. Jesus “is the image of God.” He “is the image of the invisible God.” God “hath spoken to us by His Son,” who is “the brightness of His glory and the figure of His substance.” But all creation has upon it the impress of its Creator, and all the natural world is a message to us from God. Mountain and plain and meadow, the flowers and the trees, the rivers and the seas and the icebergs, birds and beasts and fishes and creeping things, the sun and

the moon, the planets and the stars and the nebulæ,—all these things are the handwriting of God—the handwriting of that Friend who is their Creator and ours. No one need be mistaken about this; every one, if He please, may know from created things the power and divinity of Him who made them. There can be nothing darker, nothing more horrible in the world, than the soul of a man who denies the existence of God. St Thomas explains what he means by the footprints of God by the three following instances:—You see some smouldering ashes: they are the footprints of the fire. You see marks upon the sand: they are the footprints of some one who has gone by. You see the burning houses and desolated fields where a hostile army has passed: all that misery is the footprints of the army. So upon the whole of God's creation there is a shadow of Himself. Now man is a very imperfect image of God, and yet in a sense a very true image. He is made after God, as an example: and St Thomas teaches us expressly that the Unity of the Essence of God and the Trinity of His Persons are both shadowed forth by the soul of man. As to his body, man is not created

in the image of God ; but on his body, as on the rest of creation, there is the handwriting of his Creator.

I will now set before you, dear brethren, some ways in which man is like God. God is, and lives, and understands ; so also does man : and no other creature in this world besides man can understand. All the instances laboriously brought together to prove the existence of the understanding faculty in animals are utter failures. Nothing which truly deserves the name of understanding has ever been found in any animal. Do not ever be misled in this. Do not ever listen to those who grope about in the works of God, and see nothing but darkness, without one faintest sign of that Divine Hand which made and sustains all those things into which they seek. Man alone understands. "Other creatures," as the Angelical Doctor says, "do not understand ; but there are in them certain footprints of the understanding from which they come."

Again, as God is whole in immensity and everywhere in immensity, whole in creation and in every part of creation, so the soul of man is whole in his body and in every part of his body.



Again, to quote St Thomas, "As the Uncreated Trinity is distinguished by the Procession of the Word from Him who speaks, and by the Procession of Love from Both ; so, by a certain representation of species, there may be said to be an image of the Uncreated Trinity in any rational creature in which are found the procession of a word by the intellect, and the procession of love by the will."

Therefore, dear brethren, you must love God, in whose image you are made. In other things there may be found footprints of Him, but His image is on you. There are two ways of going to Him—the way of the Counsels, and the way of the Commandments. The way of the Commandments is good : the way of the Counsels is far better.

Let us take the Counsels first. The way of holy Virginitv is the best way to the kingdom of Jesus and Mary. It is the way that is straightest and brightest. Nothing can be so high, so noble, and so inspiring, as to put the world under our feet, and go, if we can, straight as an arrow to God. This is the royal road of the Cross, most like the road along which Jesus went. When I think of the blessedness of a

vocation to a life in Religion, I cannot but wonder greatly at the fewness of those who leave the world to give themselves altogether to God. It is very blessed for any one to be in an active Order, but still more blessed to be in a contemplative Order. So it is a very great blessing and privilege for those who are in the world to contribute to the support of the contemplative Orders, that they may get a share in their prayers and penances and merits. The more Catholic that you are at heart, the more you will value the Religious Orders of the Church. If you do not value them, or if you speak lightly of them, or if you say that you think they are not suited for these days, you go right against the teaching of the Holy See, and it is only ignorance that can save you from sin. Dear brethren, we shall never know till the Day of Judgment all the blessings that have been brought down on us, all the dangers from which we have been saved, by the prayers of those who are day and night before the Altar, interceding for us with God. The thought of all this makes us wonder why more people, as I said, do not leave the world. The Divine Voice is always sounding in many hearts, and the

Divine Love is drawing them to the light. It is as it was in the old days with St Mary Magdalen, "the Master is come and calleth for thee." He calls first one and then another into the innermost secret of His love. But few are like Magdalen. Of her it is said, "She, as soon as she heard this, riseth quickly and cometh to Him." With her there was no delay. The voice of her Divine Master was enough. Yet thousands of souls before that day and since that day have heard the voice of their Master calling them, and have not listened; or, if they have listened, have soon turned back. You may say that it is better for them to turn back if they have no call to go on, and that is true; but let us take care to be quite sure that we are not drawn back by love of the world, or driven back by cowardice. It is easy to find reasons for returning to the world if we are determined to go that way. But I should not like to be in the judgment amongst those who turn back, when they are truly called by our Lord. He says Himself, "No man putting his hand to the plough and looking back is fit for the Kingdom of God." Nor should I like to be in the judgment amongst those who throw hindrances in

the way of persons going into Religion or becoming Priests. Of these also our Lord says Himself, "He that shall scandalise one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

So, again, when I think of the splendour of a vocation to the Priesthood, I literally stand aghast to know how few young men spring forth from the world, at the call of Jesus, to stand on the third step of the Altar and minister before God in white. Yet there cannot be any calling of God so blessed as this. To Priests our Lord gives power over His natural Body and power over His mystical Body. They absolve the faithful and offer the Sacrifice of the Mass. They bring to men the message of salvation and the tidings of great joy. They lift up the Cross of Christ as an ensign amongst the people, and stand in the thick of the battle with the devil, leading always the forlorn hope of the Christian army. Could anything more be given to us here? Could any greater inducements be held out to men to choose this life of self-denial and sacrifice and faithfulness? I

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know of nothing more pitiable than to see crowds of young men giving themselves up to the world, to its follies, to the miserable effeminacy of this age, in love of dress and conceit and indolence, not to say worse things than these, when the ranks of the Christian Priesthood are open to them, and the glory and blessedness of a life, united as no other life can be, to the life of their Divine Master on earth. The pure gold of the City of God is offered to them, and they choose the vile dross of the world. There is no gift that can be given to man here, when he has in his soul that true faith of Rome which is the beginning of eternal life, compared with the gift of the Priesthood. I do not say that we are all what we ought to be. We ought to be above every mean feeling, every worldly feeling, every jealous feeling, every self-sufficient feeling. We ought to be pure, unworldly, unselfish, self-denying, patient, zealous, humble, with no thought but for the glory of God, and the salvation of souls. I am not pretending that this is so. Every Priest knows at least of one who does not come up to this standard of sacerdotal excellence. But that does not affect the dignity of the Priesthood. "We have this trea-

sure in earthen vessels, that the excellency may be of the power of God, and not of us." Dear brethren, I stand here a sinner before the Blessed Sacrament and the glory of God, and yet I say with St Paul, "I will honour my ministry." I extol and magnify and celebrate the grandeur of the office to which I am called. If the devil were to take me up a high mountain, and show me all the kingdoms of the earth, their riches and their power, and offer them to me in exchange for my Priesthood, I should think that he offered me a few bits of coloured glass, and a few handfuls of withered leaves. Soon the Priest saying Mass will hold up over the Altar the Lamb of God in his anointed hands; Jesus will be lifted up before you, veiled in the white accidents of the Sacred Host and hidden in the Chalice. Do you think that the servant of God would give the supreme blessedness of that moment for all the riches of creation? Do you think that he could shut his eyes to the beauty of the Divine Face that looks on him from the Blessed Sacrament? Do you think that he could turn away from the love of the Sacred Heart that is beating in his hands? Believe me, to those who love our Lord Jesus

in sincerity, the world is nothing and God is all in all.

That is the way of the Counsels : I will now turn to the way of the Commandments. They who walk in this way also must love God with all their hearts and souls and strength : and very blessed everywhere, on every state and in every degree, is the love of the Holy and Undivided Trinity. But all states and places where that love does not fall are dark and loathsome—places of horror and trembling and thick gloom, where the light is as darkness—is like “a day of darkness and of gloominess, a day of clouds and of whirlwinds.” “Before the face thereof is a devouring fire, and behind it a burning flame.” But on those who love Jesus, “the Sun of Justice” ever shines.

We have seen, dear brethren, how God is the principle of nature and the principle of grace. The world on which we live, and the Sacred Heart of our Divine Lord came forth from His all-creating mind. He sustains all things, and rules all things ; and one day will judge all men. Then He will be the Giver of glory, and will manifest Himself in the Resurrection, and in the deathless Kingdom on which no sin, no dark-

ness can ever fall. I will come to that at another time ; but now I want you to feel, with all your strength, that you must keep God in your hearts to the end, if you are to meet Him with joy in the great day of the coming of the Judge.

It would be impossible for me now to go into detail as to the virtues that you should have in your souls. I will only take one beatitude, one fruit of the Holy Ghost, and one gift of the same Divine Spirit : and I am not taking those which answer to each other, but those which are especially profitable to ourselves.

First, then, I say to you, Be pure of heart. They who are pure of heart see God in all His works, and see in His light those things that are not right in their own souls. Purity of heart is a gift than which none can be more blessed. It transfigures and glorifies the world, and brings us safely to the 'Beatific Vision. The pure of heart have in them nothing that is contrary to the will of God, nothing that is opposed to Him. The desire of riches, honours, pleasures, comforts, is either not in them or is dying out in them. The light of their conscience is bright and infallible. They cannot do wrong



without intense suffering: and they cannot believe wrongly, for they listen always to the voice of their Saviour's Vicar. They know the will of God even in this darkness, and in a measure see and understand His ways. So their purity brings them to the Home, where their eyes "see the King in His beauty." Our Lord says, "Blessed are the pure in heart, for they shall see God."

Next, love God with all your souls. Die rather than commit the least sin against Him. When St Paul tells us the fruits of the Spirit, he puts love first; for the love of God tramples on the world, the flesh, and the devil, and lifts the soul above all darkness to the Kingdom of light. It was by this that St Katharine of Alexandria lighted up in the doctors of heathendom such a love of our Lord Jesus Christ that they were ready to die for Him, whom just before they had denied; by this that she lay in the foul prison for eleven days without food or drink; by this that she braved the leaden scourges, and stood triumphant beside the spikes of the shattered wheel. By this St Lucy stood immovable, and could not be dragged to the place of horror; and by this she so prevailed with

God, that the flame would not kindle upon her, though she was smeared all over with pitch and oil. Thus St Agatha rejoiced on the rack, beneath the scorching plates of iron; rejoiced greatly when she was cast on the burning charcoal and the jagged stones. So for a day and a night St Cecilia lay in a bath amongst her tormentors; and they tried in vain, as with St Lucy, to get the fire to burn. Three times stricken with the axe of the executioner, she was yet alive. By this love of the Divine Lamb, St Agnes, a little child, twelve years old, called and chosen and faithful, in the indescribable beauty of her heroism and her sanctity, stood with upturned face and outstretched hands, fearless and triumphant, in the midst of the curling flames: by this she was enabled to say, "I bless Thee, Thou Father of my Lord Jesus Christ, because, by Thy Son Thou hast put out the fire at my side." Thus, in her red apparel, beneath the axe, she sprang to her place on the heart of the King of the victorious world. Dear brethren, my whole soul is bowed down before the sweetness and heroism and majesty of these Virgin-Martyrs. After the glory of the Mother of God, and the splendour of the Apostolic Col-

lege, what has there been amongst men so full of beauty and pure love and grandeur as the sufferings and victories of these Brides of the Divine Spouse? You may say that these Saints are far above us, and therefore cannot be examples for us. That is not so. They are far above us indeed; but they show us the greatness of faith and love, and kindle the fire of charity in our hearts, and draw us, by the sweetness and attractiveness of their passion, to the Cross of the Son of God and the way that is wet with tears and blood. It is the thought of such things as these that fills our souls with love, and makes us utterly ashamed of the meanness of our lives, the poverty of our devotion, and the coldness of our hearts.

Then there is the gift of holy fear. This is very pleasing to God, and the absence of it is very displeasing to Him. We are so compassed about with heavenly blessings and gifts of grace, that sometimes, dear brethren, I fear for our recollection and abasement. We ought to be penetrated through and through with the gift of holy fear. The souls of the Blessed are filled with this fear. The Cherubim are veiling their faces before the Eternal Throne. Mary is always

casting down her twelve-starred diadem before the majesty of God. Even the human soul of the Word, is thrilled through and through with holy fear in the light of the Blessed Trinity. The heavenly mansions are overflowing with love, and they are also overflowing with reverence and holy fear: and yet we, dear brethren, we, the creatures of a day and the children of dust, forget to veil our faces and our hearts before the great "mystery of godliness" that is hidden in the Church of the Elect.

Let us take two instances—the holy tribunal of Penance and the Blessed Sacrament. People, as a rule, do not have half enough fear when they come to the Sacrament of Penance. It is well indeed to have much love and much confidence, and to think of the compassion and gentleness of the Sacred Heart; but not so to dwell on these things as to forget the other side; that is the fear which should overshadow us when we go into the Confessional to meet the Holy Ghost, as I have said before, and have the Blood of Jesus poured on our souls. The tribunal of Penance ought to be to us a prelude of the particular judgment. The sentence pronounced there by the Priest is a part of the great decision

which we shall hear one day in the Valley of Josaphat ; and the time that we spend there is a part of the time during which we shall stand before the Judge, when " He shall sit refining and cleansing the silver." He " will come to you in judgment ;" " and who shall be able to think of the day of His coming ? and who shall stand to see Him ?" In the Sacrament of Penance you begin to hear the sentence which will be finished " when the day shall come kindled as a furnace."

Next, how is it possible to be enough bowed down before the majesty of the Sacred Heart in the Tabernacle ? When the army of the King of Syria surrounded Eliseus in Dothan, and the servant of the man of God was greatly afraid, " Eliseus prayed, and said, Lord, open his eyes that he may see. And the Lord opened the eyes of the servant, and he saw ; and, behold, the mountain was full of horses, and chariots of fire round about Eliseus." Dear brethren, if God would open our eyes, we should see the mountain on which the Tabernacle stands covered with Saints and Angels like seas of fire ; we should see the gleaming of the white raiment and golden crowns, and the flashing of the sea of

glass mingled with flame ; and, if our ears were purged from the dulness of earth, we should hear the “ harpers harping on their harps,” and the melody of the New Song of the Redeemed.

When Jesus, God and man, is in the Blessed Sacrament in the Tabernacle, I ask you, dear brethren, what you think of wandering thoughts, or coldness, or carelessness, or irreverence, before the majesty of His divine presence ? The seven Princes of the Kingdom of God bow down before the overpowering splendour in fear and trembling, whilst we sometimes forget where we are, and sit before the Altar with untroubled hearts, and do not feel that there is standing open before us the very gate of Heaven.

Now, dear brethren, that you may have purity and love and holy fear in your souls, you must pray. God will give you everything, if only you persevere in prayer. If you pray, you are sure to be saved ; if you do not pray, you are sure to be lost. There is not a soul in hell now that is not there because it did not pray ; and the golden chain of prayer has lifted all the Blessed to their thrones in the Kingdom of light. Then to your prayer add a strong devotion to the Blessed Sacrament and to the Queen of

Heaven. Show your love for the Blessed Sacrament by hearing Mass on week-days, when you are not bound to do so; by never missing Benediction; by watching at Exposition; by visiting our Lord in the Tabernacle every day; by following Him in Processions of the Most Holy Sacrament; by receiving Him often in Holy Communion; by going with Him, if you have the opportunity, when He is carried to the sick and dying. If you say that you have a devotion to the Blessed Sacrament, and do none of these things, then I am afraid that the devotion of which you speak is only on your lips, and not in your hearts at all.

Now this mystery of the Altar, as part of the Incarnation, is part of the greatest work of God. It is the Incarnation drawn out and continued in the world till the day of doom. But after the Sacred Heart of Jesus, the next greatest work of God is the Immaculate Heart of Mary. All those who love God truly love Him in His works, and love Him most of all, as far as creatures are concerned, in His greatest work, that is, Mary. No creature can be compared with her for grace or for glory. She is the most wonderful, the most beautiful, the most glorious

of all. As God loves her, so we ought to love her. After a devotion, therefore, to the Sacred Heart of Jesus, I can wish a soul no better gift than a great and ever-increasing love for the Blessed Mother of God. If you will trust her, she will bring you safely to the haven where you desire to be. I say this, and exhort you to great love for Mary for two reasons—first, because I hold that, from the moment of the Incarnation, no grace has ever been given by God and Jesus to any soul that has not flowed through Mary's heart; and next, because the Holy Ghost is her Divine Spouse; and if you love Mary enough you cannot tell what gifts and graces He will pour into your souls, and what virtues and beatitudes He will perfect in them. Be sure that love for the Pentecostal Queen will draw great and countless graces on you from her Spouse, the Holy Ghost, who is the Giver of life.

Further, that you may keep God in your hearts, live always beneath the shadow of the Cross. Blessed is the soul upon whom that shadow always falls! Remember that you are the servants of a Master who was crowned with thorns and then was crucified. Surely the dis-



ciples of a crucified Master should not clothe themselves in purple and fine linen, and fare sumptuously every day. We must carry our cross ceaselessly if we would follow Jesus. But I think that most people like to have their crosses wrapt up in velvet. The sharpness of the wood, and its wholesome hardness, are more than they choose to bear. So they get the velvet, and pin it on their crosses, and the crosses then do not hurt. But that is not the way to help Jesus up Calvary. That is not the lesson that I learn from the bleeding shoulders of my Divine Master, from His three terrible falls, and the fourteen stations of the Way of the Cross. He says, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." "For he that shall be ashamed of Me and of My words, of him the Son of Man shall be ashamed when He shall come in His majesty, and in the majesty of His Father and the holy Angels." These words are very awful, very terrible, and very piercing. They throw the light of the judgment upon us, and make us tremble. I feel that there is much that is stern in them, as well as much that is loving. But they are our Lord's words; and we ought, as I

said before, to love Him just as much for His words that are stern and terrible as for those that are loving and gentle. He is our God—I will say it over again—whether He come in the thunder-storm or the sunshine, whether He give us consolations or chastise us with a scourge. He is as beautiful in His divine justice as in His divine mercy. I trust, dear brethren, that we shall never be so weak and cowardly as to shrink from the crosses that He gives to us. At any rate, “a necessity lieth upon me” to preach His gospel, “whether men will hear or whether they will forbear ;” and I will never get up in the judgment and let the devil be able to say that I frittered away the message of my Divine Master, or “spared to declare to you all the counsel of God.” I beseech you then so to live that he will never be able to say of you that you shrunk from the shadow of your Master’s cross. Set before yourselves the example of St Paul, and listen to his thrilling words, “With Christ I am nailed to the Cross. And I do not live, but Christ liveth in me. And the life that I now live in the flesh, I live in the faith of the Son of God, who loved me and gave Himself for me.” Try, dear brethren, to feel this ; and love God

and do His will, and then He will dwell in your hearts.

Now I can answer the question with which I began, "Who are these that fly like clouds, and like doves to their windows?" They are the lovers of Jesus; they are the servants of God; they are white-robed souls flying through the storm and darkness to the shelter of the pierced Side. "Come, my people, enter into thy chambers, shut thy doors upon thee, and hide thee for a little moment until the indignation pass away." They are flying to the Cross, flying to the five Sacred Wounds. As you may have seen a bird, often beaten back by the wind, make its way at last through the tempest, so these souls, often buffeted by Satan, make their way at last through the wind and rain, and come to the fulness of the light. "Who are these that fly like clouds?" They are all that are clothed in the white raiment of Jesus; all who try, even here in the desert, to "follow the Lamb whithersoever He goeth." I thank God that there are always such in the world. There are always those who listen to the voice that calls them from Babylon, from the darkness of the world and the pleasures of sin: "Come out from her, my people,

that ye be not partakers of her sins, and that ye receive not of her plagues." There are always those who, "with zeal," are "zealous for the Lord God of Hosts;" always the "seven thousand in Israel whose knees have not been bowed before Baal." I bless and praise God for these. I pray, dear brethren, that you may walk here with Jesus in white. Then the light of the day will be ever falling upon you. You will seem, even in sorrows and trials and temptations, to look upon the throne of the King that stands in the New Jerusalem. Glimpses of the light of Heaven will seem to fall on you, and some faint echo of the melody from the harps of the Redeemed. You will almost hear above you the rustling of the branches of the cedars and palms on Libanus. If only you choose to be faithful to the last, if only you will keep God in your hearts to the last, then for you neither the first death nor the second death, neither the grave nor the lake burning with fire and brimstone, will have any terrors; and, even here in the desert and the sand, for you the way lies straight and plain to the City of the King.

## V.

### *GOD IN THE RESURRECTION.*

“They shall see His Face.”—APOC. xxii. 4.

IN a little while the sound of the Archangel's trumpet will be heard ; the sign of the Son of Man will be seen in Heaven ; and the day will come that is “kindled as a furnace.” The throne of the Judge will be set on Olivet, and all the multitudes of men will be gathered together for the day of decision. They will be brought from the four winds of heaven for that hour of the Judgment. St John says, “I saw a great white throne, and One sitting upon it, from whose Face the earth and heaven fled away ; and there was found no place for them. And I saw the dead, great and small, standing in the presence of the throne ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged by those things which were written in the books, according to their works. And the sea gave up

the dead that were in it; and death and hell gave up the dead that were in them: and they were judged every one according to his works."

Then the wicked shall be cast away into the outer darkness, where "their worm shall not die, and their fire shall not be quenched." Three times our Lord repeats these words; and four times does He warn us in His love of that place of everlasting pain, saying, "There shall be weeping and gnashing of teeth." St John too says, "Whosoever was not found written in the book of life, was cast into the pool of fire." They "shall be tormented with fire and brimstone in the sight of the Holy Angels, and in the sight of the Lamb. And the smoke of their torments shall go up for ever and ever."

But the just will hear those most thrilling words of Jesus, "Come, ye blessed of My Father, possess the kingdom prepared for you from the beginning of the world."

For them Peter will throw open the everlasting gates. They will enter the Home of the Redeemed, and will go, in body and soul, to their thrones in that City of God. There they will have His Name on their foreheads for ever, and for ever they will "see His Face."



Dear brethren, I will try to tell you in a few plain words what this means. But now more than ever I feel that the darkness of earth cannot shadow forth the brightness of Heaven, and that the foolishness of man can find no words to tell us of God, and the glory of His perfected Kingdom.

There is nothing but God that can satisfy our souls. Though He made those souls out of nothing; though they now in themselves are nothing, and depend wholly upon Him; though we are full of misery, full of decay, full of temptation, full of sin, yet we can be satisfied with nothing less than God. That which is weakness itself reaches out after the infinite strength; and we, who are so ignorant and so sinful that no words can say what we are, yet aspire to the Uncreated Beatitude, and long for it as our deathless joy. Is not this a wonderful thing? The creature can never be satisfied till it comes to its Creator, and in Him only can it find its rest.

There are many who do not seem to understand this, or even to know it. Dear brethren, you see thousands every day hunting after the perishable joys of the world—after the joys that

not only are perishable themselves, but that destroy those who seek for them. There is nothing so worthless as not to be hunted for by souls that are made in the image of God and redeemed by the Blood of Jesus. They are like those of whom St Stephen speaks, quoting from the prophet Amos, "Ye took unto you the tabernacle of Moloch and the star of your god Rempham, figures which you made to adore." For these there is the captivity of the spiritual Babylon, that pit of trembling and anguish where there are no willows and no rivers, except rivers of fire, and not one faintest echo of "the song of the Lord," or of the "hymns of the songs of Sion."

But the Blessed inherit the Kingdom of the Resurrection; and there joy cometh and abideth for ever in the morning which can never pass away; and there is "sung, as it were, a new song before the Throne and before the four living Creatures, and the Ancients,"—the song of the hundred and forty and four thousand that are redeemed from the earth.

Now there are many kinds of union with God. There is the union of dependence. As the light of day depends on the sun, and as the



light of the stars depends on the stars from which it comes, so creatures depend on God. In all such comparisons as this you must remember that the finite cannot represent the Infinite, nor can the creature do more than shadow forth the Creator. That Creator sustains all things that He has made. If you cut off the light of the sun from a room, immediately there is darkness. So if God could by any possibility be cut off from a creature, that creature would wither away into the nothingness from which it came. The most wicked men, and even the lost angels and lost souls, have such a union with God as this.

Next, God by His Immensity is everywhere. That is little to say. If I were to say that there is no place where He is not, that would be true; but it would be an infinitely small part of the truth. He is immense beyond all space, and all possible created thoughts of space. If you prefer to say that space is our perception of the relation of things, still He would be just as wonderful. The luminiferous ether is probably everywhere in space, and the air is certainly everywhere on the surface of the earth and in the sea; but God is far

more present in His Creation than that. For even supposing that there were no union of dependence, still there would be everywhere this union of presence. But this, by itself, does not bring either love or joy.

Then there is the highest kind of union with God, that is the hypostatical union in the case of our Lord. In Him two natures, remaining perfectly unmixed and unconfused, have only one subsistence and one Person. His human nature does not depend on a human person, nor is there any human subsistence beneath it. It is like His Divine Nature in this, that it rests on a Divine Person. He is a perfect Man, and yet His human actions are Divine. No creature can ever have such a union with God as that.

But even here we are made "partakers of the Divine Nature" by grace. Our adoption gives us "an inheritance incorruptible and undefiled, and that cannot fade." By this we "glory in the hope of the glory of the sons of God." "We have received not the spirit of this world, but the Spirit that is of God, that we may know the things that are given us from God." "God, who is rich in mercy, for His exceeding charity

wherewith He loved us, even when we were dead in sins, hath quickened us together in Christ, by whose grace ye are saved, and hath raised us up together, and hath made us sit together in the Heavenly places through Christ Jesus.” “To every one of us is given grace according to the measure of the giving of Christ.” Union with God is our beatitude; and even here that beatitude is begun. We are united to Him by faith, hope, and charity. The seed is sown here, but the harvest will be reaped in the world of glory. The root now has not put forth the stem, but one day a great tree will overshadow the mountains. That will be when the light of the day falls on the mountains of the spiritual Israel, and when we are united to God by the light of glory in the Beatific Vision, in perfect love and perfect joy. Our formal beatitude is the clear vision of God. That is the sea compared with which every other happiness is not so much as a single drop. That is the forest of the cedars of Libanus, without number and without bounds, compared with which every other joy is far less than a withered leaf.

The Sacred Scriptures tell us of that joy in most entrancing words. Isaias says, “He shall

cast death down headlong for ever ; and the Lord God shall wipe away tears from every face." "The Redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be on their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away," David says, "Thou shalt fill me with joy with Thy face; at Thy right hand are delights for evermore." "They shall be inebriated with the plenty of Thy house ; and thou shalt make them drink of the torrent of Thy pleasure." "They shall be brought with gladness and rejoicing ; they shall be brought into the temple of the King." "The stream of the river maketh glad the City of God." St Paul says, quoting Isaias, "Eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." St John also says, "God shall wipe away all tears from their eyes, and death shall be no more, nor mourning nor crying nor sorrow shall be any more ; for the former things are passed away." "They shall no more hunger nor thirst ; neither shall the sun fall on them, nor any heat. For the Lamb which is in the midst of the

throne shall rule them, and shall lead them to the fountains of the waters of life; and God shall wipe away all tears from their eyes."

Such will be our beatitude. Let me say, dear brethren, in a few words, what we mean by this. Beatitude is the highest perfection of the mind, when it is united to God in the closest way, and enjoys Him, His sweetness and goodness, in the highest degree. But all this requires a perfect knowledge, and that knowledge cannot exist without a clear sight of that which we have to enjoy. So, as I said in effect before, our beatitude must be in that union with God which comes by a clear sight of the Oneness of His Essence and the Threeness of His Persons.

For this five acts are necessary. The Blessed have a clear vision of God. They then love Him with the love of friendship, and rejoice in Him with the joy of friendship. The love of friendship is the love with which we love God for His own sake, without any thought of ourselves, and in which we will Him to have every perfection because He is God. You cannot say strictly that you wish Him to have every perfection, for that would imply that there are some perfections which He has not. But your

most deliberate will about Him is that He should be perfect in every way as He is. The joy of friendship is your joy, that God has every intrinsic and extrinsic perfection; and in this joy you do not think of yourselves, but only of Him. The love of desire is the love by which we are carried towards God as our highest good and supreme blessedness. It lifts us above creatures, and bears us swiftly towards Him. Then the joy of desire is the joy by which we rejoice for our own sakes in possessing God, because He is the one treasure for which we gladly put away all else that we could have. Thus the Vision sets God clearly before our souls, and He is present to us so that we see Him. We turn to Him and possess Him and enjoy Him in perfect peace with the sweetness of an endless love. But our highest joy and deepest love come from our knowledge that He is what He is. As He has been for ever, so He is now, and so for ever He will be.

You may ask me which is greatest, the Vision or the joy or the love. That depends on the way in which you look at it. If you think of physical perfection, then the Vision is greatest, for it is the root or the foundation of the others.

As a tree grows from its root, so the beatific love and beatific joy spring from the clearness of the Vision. As a house is built up on its foundation, so the joy and love are built up, as you may say, on the Vision of Him who gives them. It is thus that He is kept in the soul. If you look at your beatitude from your own point of view, then the joy is greatest, for those in the Vision of God have escaped everlasting death, and have gained everlasting life, and never again can feel pain or sorrow or any kind of dread. But if you look at it, as far as God is concerned, then love holds the first place ; for all creatures are made to love Him. Love is what He seeks from us for Himself, and then He gives us the fulness of joy. He cannot be in any way better than He is, and as such we love Him ; and He cannot have from creatures any glory greater than that which He has because of their love.

As we have seen before how a shadow of the Blessed Trinity falls on creation, so is it in this highest life of a created intelligence. For the likeness of representation is threefold, that is, objective, formal, and effective. There are also three things to be considered in the Vision, that

is the substance from which it comes, the manner in which it is produced, and the way of its reception in the soul. Our beatitude, as we have just seen, is made up of the sight of God, the love of God, and the enjoyment of God. Thus there are three things that concur in the Vision, and without these it could not be. There is the Divine Essence ; then there is the created intellect ; and then there is the light of glory. The light of glory, again, does three things. It first of all strengthens the mind, so that it can endure the Vision. Weariness soon overtakes the most devout here, even before the Heart of Jesus in the Tabernacle ; but no faintest shadow of weariness can ever come near the soul, strengthened by the light of glory, and looking in the Face of God. So, again, God could make a little cup larger and larger till it could hold the sea : and thus the mind is enlarged to take in as much as it can of the knowledge and love and enjoyment of God. The glory of God is God Himself, for He is His own glory. Then still further, this wondrous light always carries the soul, strengthened and enlarged, into the Vision, and keeps it there.

What then is this light that does such mar-



vellous things? I will tell you about it nearly in the words of Lessius. Much that I have already said in this sermon has been taken from him, and much that I have yet to say will be also taken from him. The light of glory is a certain supreme irradiation, and a partaking of that light by which God sees Himself. By this the intellect is raised to a state, as it were, divine, and is made godlike. For if the sun can make clouds, rightly placed, shine like itself, by enlightening them with its beams; and if, besides, we sometimes see those images of the sun which are like himself, and are called *parhelia*; much more can God, who is the sun of the spiritual world, light up the souls of men and angels by His brightness, that they may be like Himself, and shine by a divine glory. Thus also the planets shine with the light which they receive from the sun. St Gregory Nazianzen says with great beauty, "What the sun is in the world of sense, God is in the world of souls." This light, therefore, raises the intellectual powers, so that they can draw forth, as it were, and receive the Vision. For, as St Thomas teaches us, every intellectual nature receives knowledge in its own way, that is, when

the knowledge comes in a way that is natural. Whatever is received in any one must be received according to the measure and capacity of the receiver, and must be made and disposed accordingly. Now the Divine Nature is spiritual, immense, infinite. That the human mind, therefore, may be able to understand the Divine Nature clearly and perfectly, according to its powers, it must have the assistance of a supernatural gift that it may be raised and strengthened. The same is true of the Angels. This gift is called the light of glory, because it is only given in the state of glory, and because all the glory of the Blessed comes from it as from a root.

Our minds are naturally capable of knowing God, but only in a confused way, and our knowledge of Him is but little. Still, from created things we can learn many things about Him. We know that He is boundless, infinite, everlasting. We know that His attributes also are infinite; such as his purity, His patience, His kindness, His power, His wisdom, His goodness, His providence. We know that He is the Maker of the world, and its Ruler. All this shows that we have in us the beginning of

the perfect knowledge of God. The eyes of a bat, which now cannot endure the light, could be strengthened by God so that they might gaze undazzled at the brightness of the sun. As, therefore, we have now powers for an imperfect knowledge of God, it stands to reason that God can so strengthen our minds that one day we shall be able to behold Him clearly and know Him truly. So St Paul teaches us, summing up all these things in a few splendid words: "We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known." This knowledge is given by the light of glory, which is, as I said before, a certain supreme partaking of that uncreated and super-essential light by which the Divine Mind sees itself. This light, therefore, is a far higher way of understanding than we can have by our natural powers; it is added to the intellect of the Blessed, and has for its first object the very Essence of the Uncreated Trinity.

We see, indeed, that men of the greatest intellect here choose to remain in ignorance of God. Many of them grope about in His works without seeing anything of Him. But as to the

knowledge of God, there is no such thing as invincible ignorance. There may be invincible ignorance about the Revelation of God, but not about God Himself. Every man, therefore, who denies the existence of God, or doubts the existence of God, or says that His existence cannot be proved, or that it is as likely that He does not exist as that He does, is either a lunatic, or a man wilfully and deliberately in mortal sin. A man, in his sane mind, going out of this world denying the existence of God, goes straight into hell, as a stone sinks into the sea. But the most stupid and the most ignorant, loving God and keeping Him in their hearts, will one day know Him perfectly, according to His will in their creation, and see Him and enjoy Him for ever.

They who dwell in the Heavenly City are filled with the knowledge of God, and with the knowledge of His works. There are the many mansions of our Father's house, in which our Lord is making ready places for us. "I will come again," He says, "and take you to Myself, that where I am there you also may be." There we shall see the Face of God. They who look on a man cannot see the beauty and perfections

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of his soul ; but they who look on God see all His perfections, and understand Him in His works. So the Blessed see the fountain of life, of light, of wisdom ; the fountain of goodness and truth ; the fountain of sweetness and beauty ; the fountain of joy and beatitude. Thus Lessius sets it before us, and I am still following his words or thoughts. They see His infinite essence, His greatness, His immensity, His everlastingness, the abyss of His judgments, the height of His majesty, the indestructible strength of His Throne. They see His almightiness, which made all things ; His wisdom, which planned all things ; His goodness, which perfects all things, and brings them to Himself. They see His mercy and His justice. They see, by one most simple and clear sight, the processions of the Divine Persons, how the Son comes from the Father as His Word and Wisdom, and yet abides in Him, and is God ; how the Holy Ghost comes, by one breathing, from the Father and the Son as their Love, and yet abides in each, and is God, coequal and coeternal with them ; how those three are distinguished as to their Personality, but are one as to their Substance, being one power, one wisdom, one goodness,

one majesty, one light, one immensity, one everlastingness, one God.

This Vision never can cease, never can change; and so for ever in God they see things as they truly are. The evening knowledge has passed away, and the morning knowledge has come. They do not any longer know created things in themselves by their changing natures, but they know them by the existence, uncreated, changeless, everlasting, which they have in the mind of God. They have a natural knowledge, clear and bright, and also a knowledge, infused and supernatural, which probably is the light of glory. So they understand the mysteries of the Incarnation; how our nature is raised far above every created nature, and personally united to the Godhead in the Word; so that God truly and properly is Man, and man truly and properly is God. They see how our Lord has two Natures and only one Person, and how that Person is Divine; they see, that is, the mystery of His one subsistence and His one Person and His two Natures. They see the mystery of the Blessed Sacrament, how the whole Body of our Lord, with all His Blood and with His Human Soul, is under the species of bread and wine

after the words of consecration. They see how the substance of bread and wine no longer exists, and how the accidents, retaining their own nature, do not in any way rest on our Lord's Body. They see the wondrous beauty of the prophecies with their fulfilments, and the meanings of Scriptures, such as the literal sense, the allegorical sense, the tropological sense, the symbolical sense, the mystical sense. They see and understand the mysteries of justification and of the glory in Heaven. If we do not know everything explicitly here, yet we know or believe everything that God has revealed; and the reward of faith is clear knowledge and the Vision of God. St Augustine says, "What shall we see but God, and all those things which we now believe though we see them not?"

Next they understand all the different Choirs of the Angels, and all the glories of the Redeemed. They see their merits, and the brightness of their crowns. They know most exactly their deeds and their rewards. They admire God in them, and praise His justice and goodness and mercy and bountifulness. They understand how the blaze of amber comes out of the fire round the great cloud, and what

is the meaning of it. They rejoice in the gates of pearl and the golden pavement, bright like crystal, and the sea of glass mingled with fire. They see the living creatures like lamps, and like burning coals, and they know why they are beside the wheels, high and terrible and full of eyes, and why they are like the appearance of the sea. The noise of the wings of the Cherubim, "like the noise of many waters," "like the voice of a multitude, like the noise of an army," is to them a mystery no more. They know what the tree of life is, and what its fruits are, and what its healing leaves are. They know what the emerald rainbow is, and what the light is that shines like amber, and why the Throne has pillars of silver and a seat of gold, and a going up of purple ; and why in one way it is white, and in another way like a sapphire. The beauty of their home is to them a deathless joy.

They see the pit of hell, and the endless punishment of the damned. They know all their sins, and the justice of their punishment altogether, and in each separate detail. Whatever God does is right and good. They hate all that He hates, love all that He loves, rejoice in everything that is a joy to Him. They



praise His justice in the everlasting punishment of the lost. Now we cannot understand these things; we can only believe whatever God reveals. But then they understand how hell is a splendid work of the justice of Him who is always loving and merciful and true. St John says, "If any man shall adore the beast and His image, and receive his character in his forehead or in his hand, he also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of His wrath, and shall be tormented with fire and brimstone in the sight of the Holy Angels and in the sight of the Lamb."

They see the course of events from the beginning of the world to the end, just as if they had seen them happen. Nay, they see all this more clearly than if they had been present, for they see it as God sees it. Thus they know the motives of men and their temptations, their self-seeking or their self-denial, their victories and their falls. They see the hidden causes that have raised some kingdoms and cast down others. They understand the lives of all hypocrites from the beginning of the world. They see all the divine inspirations that God

has given men to bring them into the Church ; and how multitudes, blinded by their own perverseness, harden their hearts, and refuse to be saved. Even now we can see how men in the different sects outside the Roman Church blind themselves and will not see the light, and stop their ears that they may not listen to the voice that calls them. There are multitudes indeed ever coming into the Church, but they are few compared to the benighted myriads who choose to perish in their unbelief. There are always thousands sinning against the light, and dying in the darkness. If any soul will pray earnestly to the Holy Ghost every night and morning for guidance, and will say to our Lord, "I will follow Thee whithersoever Thou goest," that soul will to a certainty be brought into this one Church of God, in which we have the blessedness to be—this Church of Pentecost, in which Peter ever reigns. As there is one God, and one Lord Jesus Christ, and one Baptism, so there is one Ark of Salvation, and that is the Church of Rome. God seeks to bring all the wanderers into this Church ; but many are obstinate, and perverse, and self-willed, and will not listen to His voice or follow His Divine

Hand. So it was in the time of the Law of Nature, and in the time of the Church of Moses. The Blessed see all God's dealings with such souls as these from the beginning of the world to the end. Again, God is always giving us grace to bring us from sin, or to lead us onward to good. Sometimes we correspond with this grace, and sometimes we do not ; and sometimes we waste His graces altogether, and for a long time, whilst He is patient and forbearing beyond words ; and all these things they see clearly in Heaven. Once more : you can never tell, dear brethren, what you have done by your prayers. Elias prayed, and no rain fell for years ; he prayed again, and the clouds were opened and the rain fell. You never will know the might of prayer till you see in the Word the wonders that it has done. Prayer has often suspended the action of the laws of nature, and often will do so again. People often pray for good gifts, and get them, when they never would have got them but for prayer ; and they pray that evils may be turned away, and they are often turned away by the direct interposition of God ; and but for prayer this never would have happened. There is, and can be,

no difficulty about this to believers ; for all God's decrees are eternal, and His knowledge is eternal also. So from everlasting He has foreseen our prayers, and always, before creatures were, He was in intention an Answerer of prayer. Just so He was Lord, though there were no creatures on whom to exercise His dominion ; and the Holy Ghost was always a gift, though there were no creatures to whom He could be given. Nothing, as to creatures, will seem to you more wonderful in Heaven than the way in which God has answered prayer. So "pray without ceasing," and you will be workers of miracles. As Isaias says, "Thus saith the Lord, Is my hand shortened and become little, that I cannot redeem ? or is there no strength in me to deliver ? Behold, at my rebuke I will make the sea a desert ; I will turn the rivers into dry land. The fishes shall perish for want of water, and shall die of thirst. I will clothe the heavens with darkness, and will make sackcloth their covering." "Behold, the hand of the Lord is not shortened that it cannot save, neither is His ear heavy that it cannot hear." But as it is with the giving of grace, and the calling men out of sin, so is it with regard to the answers to

our prayers. We cannot see these things plainly now, but one day we shall see them and understand them, as the Apostle says, "Judge not before the time, till the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." These things we shall clearly see. The Blessed see them now.

Next they understand the natural world, and all its laws; such, for instance, as the law of gravitation, of capillary attraction, of chemical affinities, of the formation of crystals, and all the difficult laws of hydrodynamics and of polarized light. Those things in mathematics, pure and mixed, that now seem so hard to many, will be clear and plain to all. The natural world will then be rightly understood.

The Blessed also know many future things that concern those in whom they are interested. They hear the prayers which we address to them, and see the honours which we pay to them. They either know, or easily can know, all the things that are done here.

This is the great work of God in the souls of those that are now in the Beatific Vision. Some are there already with their bodies; but most

are there only with their souls. One day all the Redeemed will be there in soul and body, when the Resurrection is past, and the Kingdom for which we daily pray is come. That will be the great manifestation of God in the world of the triumphant Church ; in the City and Temple "built without hands." You, dear brethren, if only you persevere to the end, will one day see all this glory, and be partakers of all this joy. Now you dwell in the Roman Church, in the Church of Peter and of Pius the Ninth. That Church, the only Church of Jesus Christ, is the very porch of the Heavenly Temple ; and in it, and only in it, can be seen through the clouds the light that falls from the Throne of God and the Lamb. All that you have to do is to be faithful, and then you will pass from one part of the City of God to another part of the same City ; and, as the shadows flee away, you will go from the cloud-girt mountain of myrrh to the hill of frankincense in the brightness of the day.

Then will come the hour of the Resurrection, and the ceaseless Epiphany of the glory and the majesty of God. The bones that are "exceedingly dry" are lying "in the midst of the plain." But the spirit shall be sent into them, and they

shall live. As Ezechiel says, "Thus saith the Lord God, Come, spirit, from the four winds, and blow upon these slain, and let them live again." For he says again, "I saw, and behold the sinews and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them." "I prophesied as He had commanded me: and the spirit came into them, and they lived: and they stood up on their feet, an exceedingly great army." This will be the day of the Resurrection, the day to which Job was looking when he said, "I know that my Redeemer liveth, and in the last day I shall rise out of the earth. I shall be clothed again with my skin, and in my flesh I shall see my God: whom I myself shall see, and not another; this my hope is laid up in my heart."

Then you will enter into the deathless kingdom, and be glorified both in body and soul, and rejoice before God and in God for ever. All the faculties of your minds will be perfected, and that will be to you the blessedness that cannot end. Love, joy, holiness, and peace, will be your inheritance for ever. You will rejoice in the four dowries given to your bodies. They

will have agility and subtilty, and no hindrance, no distances, will be able to delay them for a moment. They will be bright and glorious. As Daniel says, they "shall shine like the brightness of the firmament," and "as stars for all eternity." They will not suffer any more. No pain, no sorrow, can ever come near them. So St John tells us, "God shall wipe away all tears from their eyes; and death shall be no more; nor mourning, nor crying, nor sorrow, shall be any more, for the former things are passed away." "They shall no more hunger or thirst, neither shall the sun fall on them, nor any heat." You will feel a thrilling gladness in the thought that you have escaped hell, and are with the Saints and Angels in your everlasting Home. It will be a great joy to you to see the three coronets on the heads of those who have gained them. Our three great enemies here, the three great enemies of God and the soul, are the world, the flesh, and the devil. The Martyrs overcome the world more gloriously than all others, and the Virgins overcome the flesh with the most perfect triumph, and the Doctors win the most complete victory over the devil by the greatness of their knowledge and the beauty of their doc-



trines. So a special coronet is given to each of these ; and the coronets of the Doctors, of the Virgins, of the Martyrs, are a wondrous beauty in the Heavenly City. You will also have great gladness in the three dowries of the soul—in the Vision, in comprehension, in fruition. The beauty of each soul will be a deathless rapture to itself and to all the Blessed. It is probable that God cannot by His almightiness make any greater likeness to Himself than a soul in the Beatific Vision. As the Father by the brightness of His own light knows Himself, and that knowledge is His Son ; as the Father and the Son love each other, and that love is the Holy Ghost ; so the soul, by the light of glory, elicits the vision, and loves God when He is seen, and rejoices in Him for ever. This sight of God makes the soul like Himself. A truth, so wonderfully beautiful as this, is, as we might expect, taught us by St John—"Dearly beloved, we are now the sons of God, and it hath not yet appeared what we shall be. But we know that when He shall appear we shall be like Him, because we shall see Him as He is." Well, therefore, might David say, "When I wake up after Thy likeness, I shall be satisfied with it."

Thus the works of God come to their perfection, and thus the fulness of bliss crowns the souls of the Redeemed. The whole world grows into Thabor, and the light of the eternal Transfiguration falls upon it. The golden years come and abide for ever, more glorious than any of which poet ever dreamed; and the spray of the Fountain of the water of life sparkles for ever beneath the Morning Star. As St Peter says, "According to His promise we look for new heavens and a new earth, in which justice dwelleth." St John, the Beloved Disciple, also says, "I saw a new Heaven and a new earth. For the first Heaven and the first earth were gone." "I, John, saw the Holy City, the New Jerusalem, coming down out of Heaven from God." "The former things are passed away. And He that sat on the Throne said, Behold I make all things new."

We rise up from the dust; we awake that we may give praise: The "dew is the dew of the light" in the freshness of that changeless morning. We rise and live; and right before us stands, in its undimmed splendour, "the strong city" and "the beautiful city," for which we have been all our lives seeking in the desert.

It is the "city that hath foundations, whose builder and maker is God." There is Peter in his deathless majesty. There are his successors, the shepherds of Israel, who have taught and guarded the Redeemed Church. It seems as if we could hear this cry rising up in the voices of the Angels, "Open ye the gates, and let the just nation, that keepeth the truth, enter in." The gates are opened, and the children of God spread themselves through the many mansions. "He took me up in spirit to a great and high mountain, and He showed me the Holy City, Jerusalem, coming down out of Heaven from God, having the glory of God; and the light thereof was like to a precious stone, as to the jasper-stone, even as crystal." "The building of the wall thereof was of jasper-stone; but the city itself was pure gold, like clear glass." "He brought me by the way of the north gate, in the sight of the house: and I saw, and behold the glory of the Lord filled the house of the Lord; and I fell on my face."

That is the Home of the everlasting ages into which are gathered all the signed and sealed. All the servants of God will be there for ever, brought from the four winds of heaven. Abel

will be there, for ever offering an acceptable sacrifice, and Henoeh always walking with God. Melchisedech will be there in the true Jerusalem—that is, in the Vision of peace; and Noe will be there, where there is not needed a preacher of justice, on the mountains of height and magnificence, beyond the flood, where the fountains of the great deep are not broken up, and the floodgates of heaven are opened no more. Abraham will be there with all the faithful; Isaac with all the children of promise; Israel with all the princes of God. Joseph will be there, where the Egyptian never cometh, and where the true Joseph feeds His people for ever with that bread which is the Vision of Himself. Job will be there in the glory of the Resurrection of the flesh, in the land unsmitten by Satan, in the house of God which no winds from the desert can destroy; beyond the reach of Chaldean and Sabeian spoilers; where the war-horse does not clothe his neck with neighing, and where no worms can destroy the bodies of the Saints for ever worshipping before their Redeemer's throne. Moses will be there with the great Lawgiver of eternity, for ever beyond the desert, for ever in the Promised Land.

Josue will be there, where there are no Chanaanites to be destroyed ; and Samuel, where Jesus is the King for ever. David will be there, singing for ever his true Hebrew melodies, and sweeping for ever the strings of his golden lyre. Isaias will be there, where the Lord is high and lifted up, with His train filling all the temple ; where Sion has arisen and put on her strength, and where Jerusalem, the City of the Holy One, is clothed in the garments of her glory. Jeremias will be there, where the stones of the sanctuary are never scattered, where mourning is turned into gladness, and the joy of the heart never ceases ; where no crown ever falls from any head, and no heart is sorrowful, and no eyes are dim. Daniel will be there before the Throne of the Ancient of days, where every desire is satisfied, far beyond the dens of the lions and the mountains of the leopards. Ezechiel will be there, where there are no idolatrous scribblings on the Holy of Holies ; no women weeping for Tammuz ; no men with their backs to the temple of God. There will be Malachias and the prophets, with all those who are written in the "book of remembrance," where the sun has arisen for ever, and the Angel of the Covenant

dwells for ever in His Temple. The Machabees will be there where Israel rests in peace, and the heathen destroyer comes not any more for ever. Tobias will there see the glory of Jerusalem, that city of sapphire and emerald and precious stones, in whose streets, white and clean, Alleluia is for ever sung.

There will be Confessors and Doctors and Virgins and Martyrs, in love and glory that are worthy of the Giver, clothed in their red apparel, walking for ever with Jesus in white. There are mighty Saints, like Benedict and Bruno and Dominic. There are great Doctors, like Ambrose and Augustin and Basil and Nazianzen and Athanasius and Thomas and Bonaventure and Bernard. There is Francis, with his Stigmata, on the Throne, it may be, from which the Son of the morning fell. With him is my father Charles, than whom, amongst his children, St Francis has had no greater, no grander soul. With Charles are his two great friends, St Pius the Fifth and St Philip Neri. What a most glorious four they are; one of the greatest of deacons, one of the greatest of priests, one of the greatest of bishops, one of the greatest of the Vicars of Christ! Then comes,

in sweetness and in strength, the choir of the Virgin-Martyrs. Abel, Jeremias, the Baptist, the Beloved Disciple, with Paul and Stephen, lift up their faces in the light, gazing on the Beatific Vision from beneath the splendour of their golden crowns. There are St Agnes beside the Lamb, a saint radiant and majestic beyond all words, St Agatha in the land of goodness, St Katharine, where the pure in heart see God, St Anastasia in the kingdom of the Resurrection, and St Lucy in the shining of the day. Then there gleams among Thrones and Seraphim the Hierarchy of the Incarnation. It is mingled with the choir of the Virgin-Martyrs, for in this most glorious Hierarchy of all are the great Precursor, and St John the Evangelist, and St Paul, and St Stephen. There are Joseph and the twelve Apostles of the Lamb, and Mark and Luke and Simeon and Joseph of Arimathea and Nicodemus and Barnabas. There is St Mary Magdalen, the most loving and most glorious of all the penitents of Jesus. On a throne of fire and adamant is Peter, the greatest of the Popes, in his undying grandeur, with his triple crown. For ever he holds his keys; for ever he wears the tiara of his sove-

reignty. Very glorious is blessed Peter, whom Jesus chose to be the foundation and the head of His redeemed Church; and very glorious, too, on the Heart of the Incarnate Word, is his friend, "the Disciple whom Jesus loved."

All the unnumbered multitude is there with palms and harps and white robes and crowns of gold: There, too, are the hundred and forty and four thousand, the undefiled Virgins, the elect of the elect, who follow the Lamb whithersoever He goeth, and sing that new song which none but themselves can learn.

The Angels stand round about the Throne. There, too, stand the Ancients and the four living Creatures. In their majestic strength they girdle the Sanctuary like a wall of flame, in the blaze of sapphire and emerald. They fall down before the Throne and adore God. From the worshippers in the eternal Temple goes up a great flood of praise. The voice of many multitudes in Heaven says, Alleluia! Again the living Creatures adore God; again they say, Alleluia! Then there comes the great silence in Heaven, as it were for half-an-hour. That great silence is, if possible, more thrilling than the praise. Then again comes the voice



of the great multitude ; again comes the voice of many waters ; again comes the voice of great thunders ; again all the Saints and Angels pour forth from the broken-up deep of their spirits the flood of joy and triumph, of thanksgiving and love ; and again, with one voice and soul, they say, Alleluia, for the Lord God Almighty reigneth !

Jesus and Mary, on thrones of unimaginable loveliness, hold their light-giving sceptres amongst the lilies and pomegranates of Paradise. Round them gleam the precious stones of the City of God. Their deathless love irradiates and glorifies the Home of the Redeemed. All the Blessed see and love the King and the Queen in their beauty.

But above everything else, above every rapture and beyond every thought, this is their joy which never changes, they look upon the Uncreated Face of God. The prophecy of St John is fulfilled—"They shall see His Face."

Such is the manifestation of the glory of God in the Resurrection. From this world, by the love of the Sacred Heart, in the shadow of the Holy See, in purity and in holy fear, we pass through the flood to the City that stands upon

the shore of the morning. In that City is the kingdom of God ; and that everlasting kingdom of God is the Roman Church transfigured and glorified, perfected and crowned.

The great City stands up above the darkness in its immortal strength and beauty, like gold and flame and crystal, and in it the Alleluias never cease.

There is no temple there, for the Lord God Almighty and the Lamb are the Temple of that City. In it "there shall be no curse any more ; but the Throne of God and the Lamb shall be in it ; and His servants shall serve Him. And they shall see His Face, and His name shall be in their foreheads."

Thus God is glorified in all His works, from the dust of the earth and the flowers of the field and the birds of the air, to the Holy City, and the Redeemed Saints, and the Hierarchies of the Angels, and the Immaculate Heart of Mary, and the Sacred Heart of Jesus, the Incarnate God.

They who are standing on the sea of glass mingled with fire, having the harps of God, sing the song of Moses and the song of the Lamb—"GREAT AND WONDERFUL ARE THY

WORKS, O Lord God Almighty ; just and true are Thy ways, O King of Ages. Who shall not fear Thee, O Lord, and magnify Thy name ?”

So they praise Him in His Holy City, where there is no night, and where “the sea is now no more.” They do not need the light of the lamp, nor the light of the moon, nor the light of the sun, for the Lord God enlightens them, and they “reign for ever and ever.”

THE END.



the 1990s, the number of people with a mental health problem has increased by 50% (Mental Health Foundation 1999). The prevalence of mental health problems in the UK is estimated to be 10% (Mental Health Foundation 1999).

There is a growing awareness of the need to address the needs of people with mental health problems in the community. The Department of Health (1999) has set out a strategy for mental health care, which includes a commitment to 'improve the lives of people with mental health problems, and to prevent and reduce the incidence of mental health problems'. The strategy also includes a commitment to 'ensure that people with mental health problems have access to the services they need, and that these services are of high quality'. The strategy also includes a commitment to 'ensure that people with mental health problems are treated with respect and dignity, and that their views are taken into account in the development of services'.

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